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# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIII

MILWAUKEE, WISCONSIN, OCTOBER 10, 1925

No. 24

## FIRST GENERAL CONVENTION NUMBER



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BISHOP OF WESTERN MASSACHUSETTS

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## THE LIVING CHURCH

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PROBABLY the oldest priest in the Anglican Communion, and the longest in priest's orders, is the Rev. Septimus Hungerford, of Mosman, Sydney, Australia, who celebrated his hundredth birthday August 12, 1925. He was ordained to the diaconate in 1853 and to the priesthood in 1854 by the Bishop of Newcastle. The Australia Church Standard makes the following comment:

He has been granted this crown of years with the additional blessing of unimpaired faculties and excellent health so that he is able to recall well nigh a century of experience and can still attend regularly at divine service. His ordination dates back 72 years, the longer part of his ministry being exercised in Sydney.



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## EDITORIALS & COMMENTS

### Strengthen the National Council

LAST week we considered the condition and needs of the general work of the Church, urging, Back Up the National Council. We showed that this body has taken effective steps, through its Field Department, to increase the income of the Church to an amount at least sufficient to pay for the work that is now upon our Program. We ought to do a good deal more.

The National Council, in its report, also states what would be the effect of a retrenchment on a scale to equal its present income. Activities of many sorts must be abandoned, or else there must be a level reduction in salaries. Either one of these plans would set back our work so materially as to undo the gains of the Nationwide Campaign. Indeed a better solution, if there were to be retrenchment to that extent, would, in our judgment, be to abolish the Department of Social Service, cut the work of that of Religious Education in half, and close up all our missions in Latin America. A calamity? Certainly. But it would be better to do adequately what we continue to do, than to discourage and cut down all the work everywhere.

Our own judgment is that the Church neither will nor ought to cut out or cut down any of this work. We believe that the improved plans of the Field Department related last week give good hope of increasing our income to the point at least of equalling the Budget. If these plans still are not adequate, something more must be done.

THERE are still a few suggestions that we would submit in the interest of strengthening the National Council:

First. The accumulated debt of more than a million

dollars is a millstone about the neck of the National Council. We propose that General Convention create a commission of laymen, twenty-five to fifty in number, to clear off that indebtedness during 1926. It can be done, and it need not interfere with raising the quota in the same year, since it must be distinctly understood that gifts must not be diverted from the latter

to the former purpose. Practically, the amount must be raised by the *interested* people of the Church rather than by the rank and file; by individual subscriptions and not by mite boxes or small amounts. We have men in New York—good, devout, humble men of relative wealth—who could raise the whole amount in that city within a week if they thought it worth while, and there are some of them who would actually think it and give their time to it. Yet we do not ask that all of it be raised in New York. We do ask, however, that it be done

entirely by people who are not forced to live on narrow incomes, and that it be not suggested as an obligation resting upon these. The embarrassing revelations of income tax payers, made recently by the daily papers, and supplemented by local knowledge of those still more fortunate philanthropists who are able to keep out of the list, easily indicates the entire feasibility of raising a million dollars that way. We propose that such a commission be created, and that it complete its work and solemnly make its offering not later than next Whitsunday, devoting the surplus raised—which would probably be a considerable amount—to such proposals for advanced work, shown in the Program, as might be determined by vote of the commission. Let the entire responsibility for this be taken out of the hands of the National Council.

#### THE PRAYER FOR THE GENERAL CONVENTION

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church now assembled in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.



Second. We need some changes in our fiscal system. Let schedules of appropriations as well as budgets of quotas be submitted to the Provinces for their recommendations; and then let the recommendations be treated, not indeed as mandatory, but as very weighty advice, carrying with it a presumption that the advice should be accepted. If, in any instance, this did not seem feasible, let the provincial and the national authorities be brought closely together in an attempt to reconcile their differences. To ask for advice and then ignore it is much worse than not to ask it at all.

Third. We need some changes in organization. We have already shown that, without some canonical changes, the elective Presiding Bishopric is an office that no bishop—certainly not the most desired bishop—can afford to take. His position must be considerably changed, or we shall find that we have a weighty organization to which a head cannot be attached. To secure the strongest man among the bishops, it is essential that the Presiding Bishop should have such an assured tenure of office as shall justify him in giving up his diocesan work.

Fourth. We believe that at every General Convention some new blood should be introduced into the National Council. To reflect those who have given efficient service is natural, and to a considerable extent desirable; but unless there is a constant addition of new men, the organization will fall into a rut; and even if it does not, its constituents will think it has. Where or when there has been active criticism of the Council—and it must be remembered that sincere and intelligent criticism is one of the highest and most difficult forms of service—a representative of the critics should be chosen to membership. Only thus can the body become and be kept thoroughly representative of the Church.

There is not one single present member of the National Council whose severance from the body would not be a loss; not one who is not fully *persona grata* in the Church; but neither is there a single member who is *necessary* to it; and one whose service approaches almost to the point of necessity will have an enhanced value if he is asked to return when at least one triennium has passed after he has retired. No small amount of the criticism directed toward the old Board of Missions, much of it unjust, was due to the prevalent feeling that the board was a close corporation into which it was next to impossible to introduce new men, and which was not sufficiently guided by public opinion in the Church. It will be almost a tragedy if such a feeling should sometime be directed against the National Council, and the only preventive of it is the frequent election of new men.

The time to establish the policy is now, when everything is harmonious and no objection can be raised to any individual member. We believe there should be canonical provision for automatic retirement after service for a fixed maximum number of years; but in the absence of such legislation, we still believe that from a fifth to a third of the members should, at every General Convention and at the provincial synods of the year for electing, be chosen from men not then members of the body. Of course, this does not apply to salaried officials.

SO we conclude this message to the Church as we began it: BACK UP THE NATIONAL COUNCIL. And then, STRENGTHEN THE NATIONAL COUNCIL. Both together constitute the imperative duty of General Convention. We earnestly hope that there may be no question as to both being done.

## Bishop Brown's Latest

TWO printed letters have been addressed by Bishop William Montgomery Brown to the House of Bishops and to the whole General Convention relating to his conviction and the certification of his case to the House of Bishops for final sentence.

In the former letter Bishop Brown makes the following curious statement:

"So far as I know, I am the only bishop of the Protestant Episcopal Church, or of the Church of England, whose episcopal orders are so recognized. For I have become a member of the Old Catholic Church in America and a member of the House of Bishops of this Church without in any way relinquishing my membership or my orders in the Protestant Episcopal Church. . . .

"It was on the strength of my Confession of Faith—which the Review Court ignored—that I was admitted to the Old Catholic Church. The Confession had attracted the attention of one of its Bishops, and when I knocked for admission to the House of Bishops of this Church, it was soon found to be acceptable to all. So I was conditionally or hypothetically baptized, confirmed, admitted to the communion, ordained to the minor orders, also to the diaconate and priesthood, and finally consecrated to the episcopate, without changing my religion or detaching myself in any way from the Protestant Episcopal Church. . . .

"Let me repeat: I am still a member of the House of Bishops of the Protestant Episcopal Church. I am also a member of the House of Bishops of the Old Catholic Church."

It is well known that there are several bodies calling themselves Old Catholics in this country, some of them of quite an eccentric character and several of them conferring "orders" from time to time upon men whose selection for the purpose is deemed most extraordinary by those knowing them.

A direct request by THE LIVING CHURCH to Bishop Brown to identify the Old Catholic body referred to has not been successful in eliciting the information. A report to us from another source is that Bishop Brown received this consecration from one William Henry Francis, once known in our own communion as "Brother Francis." Francis was "consecrated" by one Thomas John Bensley; he by one Francis Herbert Bacon; and Bacon by the eccentric Archbishop Mathew. It was of "orders" such as these—and there are several groups of them in this country and in England—that the Lambeth Conference of 1920 declared:

"We regret that on a review of all the facts we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extensions overseas, as a properly constituted Church, or to recognize the orders of its ministers, and we recommend that, in the event of any of its ministers desiring to join our communion, who are in other respects duly qualified, they should be ordained *sub conditione* in accordance with the provisions suggested in the Report of our Committee" (Resolution 27).

It is of this singular group of men that our correspondent at the recent Old Catholic Congress at Berne wrote in THE LIVING CHURCH of October 3d:

"It is remarkable that none of the 'bishops' of the Mathew succession, whether in England, America, or the colonies, made their appearance to demand recognition. 'Liberal Catholics,' 'Theosophic Catholics,' and all the crowd of vagrom clerks arrogating high titles to themselves and professing to derive their consecration, however remotely, from the See of Utrecht, had the good sense to stay away, knowing they would not be welcomed. Nor were 'Mar Timothious,' Patriarch, Ex-



arch. Archbishop, what not, and his fellows, heard of. For which relief, much thanks."

True, we cannot state from positive knowledge that this identification of Bishop Brown's new "consecrator" is correct, but he has not embraced the opportunity given him by telegraph to furnish information himself.

We ought to add, however, that so far back as last October a statement connecting Bishop Brown with a Denver body calling itself the "Liberal Church" was printed in the daily papers of that city. The following is quoted from the *Rocky Mountain News*:

"Bishop William Montgomery Brown of the Episcopal Church, who was recently found guilty of heresy by the ecclesiastical court of the House of Bishops in Ohio, was appointed a bishop in the Liberal Church, Inc., of Denver, in a resolution passed by the board of directors of the local church at a meeting last night, according to an announcement by Bishop Frank H. Rice. *Bishop Brown recently accepted honorary membership in the local body*, it was announced, and the document raising him to the dignity of bishop was forwarded to his home at Galion, Ohio, with the request that he acknowledge the appointment and associate himself actively with the work of the Liberal Church."

We are unable to identify the "consecration" of Frank H. Rice who is described as "bishop" in this clipping. We purposely did not allude to the matter at the time because we did not wish to prejudice the case that was then *sub judice*. Inquiring in Denver as to this body, however, elicited the information that it was a "freak cult," and we were furnished with a copy of the following advertisement signed by Rice:

"WANTED

"One million men as applicants for the degree of C. S. M. and one million women as applicants for the degree of C. S. W.

"I hereby reverently certify that the God of the Universe as revealed in Modern Science has appeared to me in reality and given me a message to be delivered to the people through the one hundred greatest newspapers on earth. He has authorized me to confer the above degrees upon persons who qualify for them. To qualify, applicants shall register in the depths of their souls their resolve to live according to the Holy Spirit of Common Sense to the utmost limit of their God-given intelligence.

"Notify me that you will have registered such resolve and I will, by the high authority in me vested, confer upon you free the degree of C. S. M. (Common Sense Man) or C. S. W. (Common Sense Woman). Send no money.

"You shall be the sole judge of your right to this title. The sole record of it shall be in your own inmost heart. It cannot be revoked except by yourself and then only if your own conscience tells you you have broken your pledge to walk by the Divine Light of Common Sense.

"You may notify me psychically or by letter. The degree (C. S. M. or C. S. W.) may be conferred psychically or by letter. Send no money. Send no stamps. The Spirit of Modern Scientific Common Sense is free to the broad communion of the open mind and the understanding heart.

"FRANK H. RICE, C. S. M.  
"Commissioner of God."

While we should not say, again, that this newspaper statement was to be accepted as proof positive of Bishop Brown's complicity with the curious cult, it is

significant that, so far as we can ascertain, he has never denied the allegation.

Bishop Brown states also in his letter that he has been invited to accept ordination and consecration by "the Russian House of Bishops." The religious chaos of Russia, to which Bishop Brown has contributed somewhat by his book translated into Russian, is well known, and his statement is too vague for the "Russian House of Bishops" to be identified.

There is much more in Bishop Brown's letter that demands comment, but space forbids. He has so timed its appearance as to make adequate discussion of it before the House of Bishops disposes of his case impossible.

CURIOUSLY enough, Bishop Brown seems to think that this statement strengthens his case before the House of Bishops. In fact it does exactly the opposite. Whatever be the "Church" which he has joined—and it must be remembered that we had courteously asked him for the information before writing on the subject—it is obviously a body not in communion with this Church, or else he would not have been rebaptized, reconfirmed, reordained, or re-consecrated. This act, which he openly avows, is, in itself, sufficient to warrant first his suspension and then his deposition, under the terms of Canon 37, where "formal admission into any religious body not in communion" with this Church is declared to be an offense warranting such action.

If, therefore, there remained the faintest suspicion that in any way whatever Bishop Brown has

been unjustly dealt with, this letter addressed by him to the House of Bishops must put it permanently at rest.

Since the above was written and in type, the report that Bishop Brown's alleged consecration was by this Francis is confirmed in an authoritative statement, with the information that the consecration took place at Galion, Ohio, June 24, 1925.

ACKNOWLEDGMENTS  
NEAR EAST RELIEF

St. Mary's Sunday School, Reading, Pa. (support of orphans, August and September .....	\$ 20.00
Mr. and Mrs. E. M. Benedict, Cincinnati, Ohio (July, August, September) .....	15.00
In memory of Mother .....	2.00
	\$37.00

RELIEF OF ASSYRIAN REFUGEES

Quinter Kephart, Cedar Rapids, Iowa .....	\$ 25.00
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HINDRANCE

In the land of subterfuge and lies,  
Truth is hard to plant, and harder still  
To flourish in the soul of poisoned will,  
Resistant to the opening of eyes.

E. L. H.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## READINGS FROM THE CATHOLIC EPISTLES

October 11: Eighteenth Sunday after Trinity

DISCORD IS THE RESULT OF SIN

READ St. James 4:1-10.

ONE thing especially struck St. James, the bitterness and discord which creep into life when men forget God. That is because men, forgetting God, become self-assertive, blindly following their own wills, and yielding to the impulse of their own passions. The result is confusion. There can be peace and harmony in life only when there is deference to a common law, and when men prefer a purpose beyond that which individual selfishness dictates. Where can such law and purpose be found? Neither can exist apart from the creative will. It is idle to speak of a universal law which all men can recognize, or a purpose which can unite men in a common, peaceful action, unless they are the expressions of a supreme Will. The problem of peace is then, the problem of religion, the finding of God, and the bringing of our lives into conformity with Him. War, and other evils of society, if they are to be abolished at all, can only yield to a deepening recognition that God's will must be done, and His spiritual purposes made our own.

October 12

THE DANGER OF PASSING JUDGMENT

READ St. James 4:11-17.

HOW much of the discord of life arises from our habit of passing hasty and adverse judgment upon our fellows. The critical temper is one of the easiest to develop. One scarcely passes a day without bringing somebody to the bar of his stern judgment. Yet the power to judge fairly is not a common gift. It needs more insight into human nature than most of us possess, more freedom from prejudice and certainly more sympathy. At the best we miss the hidden motives that caused the action we dislike, or the unknown circumstances which fashioned the character which repels. One would have to have the mind of God to judge men, because He alone knows the man He judges. Some judgment, obviously, we must pass, unless we are to equate the evil with the good, but that necessity does not justify our common bitterness of tongue.

October 13

STEADFASTNESS GREATER THAN MATERIAL GAIN

READ St. James 5:1-11.

PATIENCE is not a popular virtue, especially in our own day, but it is one of which much is made in the Bible. The patience of God is noted there as one of His great attributes. St. James touches in this passage the relation of patience and love of riches. There is a connection between the two. We all want some satisfaction in life. Most of us would say that God's gifts, if we could get them, would bring us the greatest satisfaction, but the trouble with them is that they are too long in coming as compared with the quicker riches of the world. We have not the patience to persist in their slow acquisition; we have not the kind of courage and hopefulness which enables us to stand out for the greater good at the cost of a more immediate gain. Much of our modern materialism is due to a desperate impatience. If the spiritual values of life are longer in becoming ours, so much the worse for them. Some good we must get, and we take the first to hand.

October 14

THE MINISTRY OF HEALING

READ St. James 5:12-20.

GOD being what He is, prayer must have a healing power. The God to whom we pray is a God of life, energy, and strength. Rather God is Himself all these. The prayer which

we pray is communion with God; that is, participation in His life. We ought to think it as impossible for us to come into the presence of the God of life and strength without feeling His power upon all our life, as it would be to stand in the sun and not experience its restorative effects. The reason why prayer has so often little or no effect upon our general well-being is that it is a formal approach, rather than a vital relationship; we ask God to deal with us from without, but we do not join our lives with His. When, in prayer, we are "in Him and He in us" there is an imparted life and strength which we ought to believe will heal us normally: normally, we say, for it may be that God's will for us is other than the present physical health we seek.

October 15

EXPERIENCES OF LIFE TO DEVELOP CHARACTER

READ I St. Peter 1:1-12.

THE First Epistle of St. Peter was written to a people suffering persecution for their faith in Jesus Christ. It was probably a local persecution in Asia Minor, preceding the general persecution of the Church under Nero, and, as such, would have raised doubts and problems for which the Church had not as yet found an answer. The question was raised, Why do the people of God suffer? The writer answers that suffering has a value. It develops the victorious character. The steadfastness which it produces exalts the glory and honor of God. It provides the occasion for a living faith, as compared with an untroubled, untried acceptance of God. Prayer, we said, was normally healing, though not physically infallibly so. If prayer could always avert suffering, or stop persecution, we might find that the moral loss would be greater than the benefit of the exemption secured. It is the law of life that strength must come through effort, and achievement by the toil and pain of endurance.

October 16

THE COST OF OUR SALVATION

READ I St. Peter 1:13-25.

THE writer carries the conception of conquest through suffering into the realm of universal law. It is the method of God. Presumably God might have saved men from the consequences of their sin by means less tragic than the suffering and death of Christ; yet to have forgiven sin other than by revealing its disastrous consequences, and bringing men to a realization of the meaning of sin, would have been for Him to have thwarted His own purpose to make man a moral and spiritual being. With the Cross before his eyes, the Christian can say of any suffering, unintelligible as it may seem to him, that it is part of a great remedial system, and so consonant with the love of God, or that it is a part of God's spiritual training of him, and therefore does not conflict with his belief that God is morally earnest.

October 17

PRIVILEGES OF CHRISTIAN DISCIPLESHIP

READ I St. Peter 2:1-10.

THESE persecuted Christians, to whom the letter was written, apparently felt their humiliation as keenly as their physical suffering. They were despised and inhibited from normal intercourse with their fellows. They were wilfully accused of wrong-doing. Was such an experience worth undergoing even in the name of Christianity? The writer answers a confident "yes." The Christian is a son in the royal household of Christ. He belongs to the organization which is heir to all the great religious and moral traditions of the past, and which sets before the world the greatest conception of all spiritual living of which men have ever dreamed. He has taken upon himself the highest service in which men ever engaged. It is well for us to remember that.



# The General Convention Sermon

By the Rt. Rev. Theodore DuBose Bratton, D.D., LL.D.

Bishop of Mississippi

DELIVERED AT NEW ORLEANS, LA., OCTOBER 7, 1925

THE Epistle to the Hebrews, beyond any other of the New Testament writings, emphasizes the Hebrew origin of the Christian religion, and their essential unity in thought, in language, and in life. It seems to do more than this; for the Sacred Writings, of the old and new, form one continuous story in which the pathway of man's religious development is traced from Divine premonitions natal to the pre-historic ages, gradually expanding into ever clearer revelations of theocratic relations, until at last the complete purpose of God for man is vividly declared in His Incarnate Son. The essential unity of purpose of God for man—all men, all nations—is thus the ever expanding theme of the marvelously consistent record of God's unfolding Himself, as man has slowly, painfully, gradually been able to hear and to receive.

The essential means by which this purpose had more and more clearly been revealed, and more and more powerfully fulfilled in human life, are interwoven into the very fabric of life of the old theocracy with its divinely appointed priesthood and sacrifice; the symbols of the never changing principles of spiritual communion with God and spiritual growth of man.

The clamor of today is for new interpretations clothed in the language of today, and against what are called the archaic phrases and terms of a long dead past. There is at least one just ground for this; for, while the essence in truth and principle of God's will and way for man is as changeless as Himself, the vehicles of its communication to man must conform to the ever changing vernacular by which ideas are inter-communicated. Thus Bible and Creed can never be antiquated; but the precious treasures must be constantly unwrapped and exchanged into the current coin to realize their inestimable value. The householder, in ministering to his guests, must bring forth out of his treasures things new and old.

Leaving to one side the interesting, yet baffling problem as to the author of this great drama of the High Priesthood, and the collaborative genius of its transcriber, we stand face to face, in the Epistle, with the sure record of God in human history. In it the essential factors cannot be mistaken: God in personal relation to His creatures; man so fashioned as to hold personal relation to His Creator, free to choose or reject, to accept copartnership with God, or to attempt rivalry—God's relation expression in terms of love ever wooing love in man, through which personalities become mutual partakers of the life of each and one in perfect communion.

The gradual onward, upward march of human life, over countless ages past, checkered by tragedies of freedom, tried, beaten, enslaved by sin and redeemed by faith over and over again, is, by a master's stroke, pictured forth in the brief opening of the Epistle. It is at once the record of the drama already enacted, the declaration of its eternal triumph, the warning lest its fruits be lost. "God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, has at the end of these days, spoken unto us by His Son, whom He appointed Heir of all things, through whom He made the worlds . . . Therefore, we ought to give the more earnest heed to the things which were heard, lest haply we drift away."

A caution is implied, which we must heed lest we fall into error of contrasting God's purpose before the Incarnation with God's purpose succeeding it—as though the Incarnation were an afterthought induced by the failure of man—rather than the full expression of God's unchanging purpose, consistently prepared for, unswervingly approached, and now enacted in the immanence of the Son, who, as the Eternal Heir of the transcendent God, has, throughout Creation, expressed the purpose of God for man.

N the great drama, growth, progress, unto the perfection of life like unto the divine—already complete in the purpose of God, dimly presaged in man's mind—is the law of life. Because growth is out of death, and progress through throes of birth, the series of mysterious spiritual transactions of the Immanent Life (the birth, life, death, resurrection, ascension of the Incarnate Son and the pentecostal outpouring) is representative of the eternal series (the entire world drama) which the incarnate life interprets. The drama must be reenacted in each human life, each microcosm; the mysterious transactions of the Incarnate Son of Man must be realized in the life of each child of God.

One is conscious of the futility of words adequately to express what is, in fact, an eternal process of divine purpose. For example, we must speak of events as in time and in terms of time, humanly experienced, whereas the drama of world-life is a series in time comprehended in the Eternal Mind eternally, and not in terms of time. Thus it is that the Incarnation is apt to be narrowed to the confines of a tragedy, at and for a particular time, in the life of the supremely perfect and godly man, the Jesus of history, while ignoring the supreme fact behind it that this is the expression of God's immutable purpose for man, and the divine act of illuminating revelation of that purpose. It is not that one is true and the other false; both are true. The fact eternally true in God became true in time for and in man.

Now because it has thus been narrowed, two results have followed: First, the Incarnation has been discarded by what seems to be a school of modern thought, as having no place in the spiritual economy of the unchanging transcendent God of the Universe. And, second, an intellectual atmosphere has been created (amid the confusions of our day) in which the dominant "philosophy leaves no room for a specific Incarnation," whose process is divinely controlled yet conforms to the conditions and limitations of human life.

The successive acts of the incarnate life have been treated as spiritually symbolic, without any basis of physical fact. Such a philosophy is the more subtle because it is essentially spiritual, but its idea of God precludes "His ever doing anything in particular in any other sense than that in which He does everything in general." Perhaps it is not too much to say that the conclusion of such a philosophy must inevitably be the closing of God's great books of His self-expression, those of Creation and Revelation, against the continuous interpretation that His personal contacts so richly afford through seers and prophets of every generation. From such a conception, the Epistle brings us to the Christian idea of God, transcendent, yet immanent in life and the world, to God the omniscient Creator, the Almighty Spirit of Life, and therefore beyond our comprehension, yet to God the perpetual energizer actively enacting through the process of human life that which He eternally creates and omnisciently knows, and therefore vividly present and known in personal experience.

The vivid focuses on the Incarnate One, so insistently made in our Epistle, has fixed the attention of mankind upon Him as the central figure in the religious history of the world. Whatever contributions the great religious characters have made to the intellectual and moral uplift of man, these have no claim to just comparison with Him who is the Heir of God, who made life, who gives it more abundantly, who brought life and immortality to light.

Gladly or resentfully, as men have realized the intricacy of the drama of life, the poverty of human powers to interpret it, they have turned to the one central person of the World who has dared to promise hope and rest from the ceaseless quest of the soul of man, as Himself the beginning and the end, the revelation of God to man of the purpose and the destiny of



life. In every age since, at every contact with systems of religion or philosophy, the dominance of the lowly Nazarene has been felt as a power to be reckoned with. The challenge of undimmed faith of His prophets and Apostles has centered the world's absorbing inquiry which has yielded no alternative: "Never man so spake;" if Jesus Christ cannot convince, then who, indeed, can? If He who died and rose cannot assure of life, then no other can.

THERE is reason of practical importance to note that this conviction of faith *was not*, for our Apostolic Fathers, the deduction from written records; that *it was* from the irresistible compulsion of a gradually growing personal spiritual experience, as, in the fellowship of the Holy Spirit, they more and more deeply apprehended the grace and power of God in the Man Jesus, and the love of God which begot Him.

The experience of God in Christ Jesus is the experience of personal contacts. No fact of their religious life seems to be more vivid than this, throughout the New Testament narrative. And this fact is so unconsciously revealed by the Apostles, because it is so natural to the growth of faith in every district of human life, in life social and business and intellectual. Because this is true, a like experience must be relived in the life of each generation, if the grace and power of faith are to be reenacted.

"It is characteristic of the growth of Christian theology," says Bishop Temple (*Christ the Truth*, page 29), "that religious experience should precede dogmatic formula. Indeed it is just because of this, that Christian theology is a veritable science." Thus the creed of the Church is not the deduction from a dogmatic record, but the record of an inescapable faith of experience of God, the expanding experience of the old and new ages of spiritual contact. It was the experience of men's souls with God, under tuition of "the still small voice" that transformed the chaos of traditional fables of unknown antiquity into the cosmos of their assured faith: "In the beginning God created the heavens and the earth," the creed of ancient fathers, fitting foreword of the unfolding volume of life conscious of communion with its Creator. It was closer, fuller experience of God in His Incarnate Son, through fellowship and under tuition of the Holy Spirit, that impelled the outburst of the clearer faith of Apostles, "In the beginning was the Word, and the Word was God . . . and the Word became flesh and dwelt among us, full of grace and truth." It was not from any group of proof texts, but by a like compulsion of spiritual experience, through actual inspiration of the Holy Spirit, that, with one accord and through divers tongues, the Christians dispersed abroad (as Irenaeus describes) to proclaim throughout the world the faith of Jesus Christ in "the pattern of sound words," "We believe in God the Father, Maker of Heaven and earth; we believe in Jesus Christ, His only Begotten Son; we believe in the Holy Spirit dwelling in the Church Universal." It was the Apostles' Creed, as I am firmly persuaded (to which the later condensation was completely faithful) which was that good deposit, the substance of the living, fructifying faith, experienced through intimate contact with Jesus, the Word of God, made flesh, and made vivid in the souls of Apostles and brethren by the indwelling spirit of the Most High.

It is this assurance of our experience that everywhere throughout this Epistle to the Hebrews is set forth as the very spirit and life of the Christian's faith. "How shall we escape," is one such assurance, "if we neglect so great salvation? Which, having at first been spoken through the Lord, was confirmed by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to His own will." Let us put ourselves in company with those who wrote and read these words, who saw the Master, who heard His salvation uttered by His convincing voice, who lived in gracious ministry and bought by death His resurrection, who experienced the witness which God bore *in* His servants and *with* them; who received the Holy Ghost and His gifts accumulating in them. Forget present surroundings, and the intervening time and space, as spirits can and do, and share the life, the experience and the complete confidence, complete for us as according to the will of God, of those who "beheld the glory of the Word made flesh, the glory as of the only begotten from the Father."

Let us reiterate the truth: our Christian creed is not the labored deduction from "cunningly devised fables" framed to prove a case; it is not the imposition by authority of perplexing dogmas upon reluctant minds; it is the amazing, convicting discovery of souls in accumulated communion with the God of souls, and momentarily experiencing fellowship with the Holy Spirit of light and truth, issuing in an experience of spiritual truth assured just as every other truth of science is assured; it is the amazing discovery of repeated experiences amassed from their complete life-contact with God in Jesus Christ that has become the constraining power of spiritual energy in their souls. "We must obey God rather than men," is the quietly assured pronouncement of inspired peasants to their rulers of Israel.

THE record of that experience, the Holy Bible—sacred record of inspiration, beautiful and forever enshrined in just reverence in the Christian heart—is yet secondary to the experience which it records, and without which that sacred Book could never have been written. Once again, our Epistle illustrates a fact, conspicuous in the sacred Book of which it is a part, that it is not the *claim* of Jesus Christ as God that is intruded as foremost in the purpose of its writers, but it is the very life of God in perfect activity in Jesus Christ, tested in the crucible of human experience, and perfectly triumphant, that compels, as though unconsciously, the confession of His Divinity and their adoration of Him, and allegiance to the death.

Most clearly does it appear that it is not as the vehicle of a system of theology that the Sacred Books were written, but as the simple story of the contact and communion of man with the Lord of life eternal, transforming their human lives into instruments of the divine will and grace—an experience perpetually to be expected from living communion with the ever present Spirit of God. "No man can say Jesus is Lord save in the Holy Spirit."

Thus it is that the experience is supernatural in its inception, and natural in its growth out of its supernatural setting. We need not enumerate the divine acts by which this supernatural setting was created. Our Epistle does this in terms clear enough for our present purpose; "God having of old times spoken unto the fathers in the prophets . . . hath, at the end of these days, spoken unto us in His Son," and confirmed it "by manifold powers and by gifts of the Holy Spirit." The setting is what the Apostolic Church realized as "the fellowship of the Holy Spirit," following the manifestation of the love of God in the Incarnation of His Son, ascended and glorified, in whom and through whom we "are come unto Mount Zion and into the city of the living God, to the Church of the first born."

It was in this society, that the experience of spiritual conviction came, as the fellowship of the Holy Spirit more and more manifested in them the power to apprehend the Spirit of God in the fellowship. What had been, in their Master's physical presence with them, a bond of fellowship between men and women who loved and trusted a great teacher, "who spake as never man spake before," now became a fellowship with God, "the Body of Christ." More and more clearly and vividly became the reality to the disciples of Christ that the activity of the Divine Spirit in themselves was plainly identical with the activity of the Divine Spirit in Jesus; more and more vividly did they awake toward the realization that this fellowship was indeed and in truth the Body of Christ; and themselves its constituent members as twigs of the parent vine. Thus the fact of the Church of Christ and the experience of the Holy Spirit in men and women are forever intertwined. The Spirit had spoken through prophets; God had not left Himself without witness among any people; but there are diversities of operations and administrations; a new task for a new day must be done; God spake in His Son; a new setting for the new task was needed; God's Holy Spirit would be with them and in them.

The experience of this fellowship is both personal and corporate, and each is dependent on the other for assurance. Perhaps it is when this inter-dependence is ignored, and men put corporate experience, necessarily expressed in terms of offices and of creed, over against the personal, expressed in philosophic interpretations so inevitable to thinking minds and



as varied as personality itself is, that we fall into the maelstrom of controversy and into the dizzy whirl of definitions of the indefinable.

THE foil of this unhappy state is furnished us by the ascended Lord, "the fellowship of the Holy Spirit." By Him faith and reason alike are to be tested. What else does our Blessed Master mean, when declining baffling definitions, He declares, "The words that I speak unto you are spirit and are life?" Surely it must be because spiritually discerned by experience in the setting of spiritual life. The one supreme assurance of truth is the Holy Spirit of Truth, dwelling in the Church, and in fellowship with its members. The relation of God with us lays upon man the ultimate sacred honor of human life, the trust of God's honor into human keeping; and provides the means of its fulfillment, the Holy Spirit within, and always to teach.

The Holy Spirit came to the Church and descended upon each of the company in the upper chamber. It is important to note that both personal and corporate experience are the resultants of fellowship of God the Holy Spirit with our personal spirits. And, just as there is no such thing as a humanity apart from the personal human units who compose the human family, so there is no corporate experience of faith apart from the mutually influencing personal experiences that contribute to the corporate. Experience comes from contact, and whatever the means of contact, through human teachers, sacraments, Holy Bible, the inner voice to intellect, and conscience, if it is to become assurance, it must come from personal, always personal, contact with God.

This is not undervaluing the corporate experience of the Church through the communion of the whole Body of Christ intent upon a common witness to God and opening wide its consecrated soul to receive fresh streams of grace from Him for the task. It is rather most earnestly and reverently to declare the supremely sacred relation which corporate and personal experience mutually bear.

Because, first—briefly and with utmost emphasis upon the fact—however great the value of the corporate experience of the Church, that value is of practical use to the world in the measure, chiefly, in which it becomes the personal experience of her members of the living generations. When and where the faith of the Church ceases to be the life of its members, the faith is entombed and valueless.

And, second, this relation between the two is profoundly sacred, because experience is life and grows with life; the Vine and its members are not dead but alive everlastingly. Life present is linked inevitably and sacredly with life antecedent, and its experience just as inevitably and even more sacredly so linked, because it is through this that life itself is modified and changed, through this that life's direction is converted and altered radically for good or ill.

And, third, this relation is sacred because both corporate and personal experience are born out of the supernatural setting provided by God, and perpetually reproduced in the school of God's Holy Spirit, in which all things concerning God in Jesus are taught, as men are able to hear and to appropriate.

The relation, therefore, of personal experience to corporate is that of the Person to the Corporate Body, in which the liberty of the Sons of God is exercised in the relation of "the fellowship of the Holy Spirit." It is the liberty of the Sons of God released by the truth that makes us free. It is thus liberty instructed and guided, and, as such, its degeneration into license is sin against the fellowship. This is the danger to which sinful man, essentially egotistic, because of his sin, is exposed. No age perhaps furnishes more vivid illustration of this than our own, in which the insistence upon individualism and upon the right of private judgment has violently asserted their supremacy over corporate authority. Now the sacred value of the individual, and the right, nay, the duty, of private judgment may not, will not be denied. The occasion of such denial, if it ever existed, passed away, slowly and reluctantly no doubt, with the rude, untutored ages left behind which so vastly enhanced the supremacy of brute force in social government, and which was the favorable condition for the assertion and in varying measure the exercise of an authority of lordship over the Church, unsanctioned by the Blessed Lord and forbidden by Him. This surely is radically diverse from that ascendancy of rare intellec-

tual and spiritual endowment and training by the Spirit of God through which, in ages past, the prophets and apostles and seers of God's Church have exercised leadership and spiritual dominance like to that of their Lord and Master.

WHAT is of importance for the moment is that the relation of fellowship is inherently a relation of free persons, else fellowship is mechanical and liberty lost in legalism. Now the value of the person is only rightly reckoned by his service to the fellowship. The right of personal judgment is justly accorded only to the exercise of right judgment. Both alike involve a profoundly sacred covenant of the individual with the fellowship. It is a delicately sacred relation fulfilled in the measure in which the individual thinks of himself only so highly as he ought to think, and the fellowship guards the value of the individual and his personal liberty as a primary charge of corporate life. Thus the liberty of God's people is inherent in relations that are personal, twofold in the Church of God, and so intertwined that though clearly defined they may not be separated in the living of them, the relation of persons to one another, and of persons to God.

The Church must and does recognize the right of the individual to personal contact with the Holy Spirit, to personal tuition as a pupil in His Divine School; the right of learning what the Holy Spirit shall say concerning and to him.

The individual must recognize that the school of God, of which he is but one pupil is the Body of the Lord, that it is in this Body that the Holy Spirit is immanent as its continuous life and light, that it is through the Body that life and light come to the individual, as life from the Vine, as light from Him, Who alone is the Light of the World. The interrelation is "the fellowship of (by, through, with) the Holy Spirit," dwelling in the Church and functioning through the personalities which compose it. Therefore it is that every ray of light vouchsafed through our fellow men is to be welcomed, but it is also to be tested by the spectrum of the fellowship of the Spirit of Life. The contribution of the individual, after all, is not alone his, but that of the fellowship through him. The practical test of this is simple because universal. The individual creates nothing. All that he is and acquires are from without, whether material or spiritual. The scientist discovers a law and wakes up to the knowledge that he has thought God's thoughts. The theologian receives an inspiration, and by and by discovers that God has been knocking at the door of the Church seeking an organ to function His will. There is no such thing as *originality* in thing or thought. There is *individuality* of contact with truth, of interpretation of it, and of expression. Every advance in the philosophy or interpretation of life and of truth has had its antecedent preparation and suggestion in and through the life of the fellowship.

Who can doubt, as we look back upon the so-called critical reminiscence of the past hundred years, that we have been passing through an extraordinary preparatory era for this day of unexampled spiritual vision of God's great plan for His world and His call to restless activity in its fulfillment? We have literally been ushered into the holy presence of God's council, reviewing with Him the great vineyard of the world, testing out the good seed for its sowing; learning another and another lesson of the soil content of the fallow fields of His vineyard; balancing their inherent values against their relative deficiencies, and, above all, reviewing and renewing the source of our power to redeem the time of our destined opportunity. What else means the passion for discovery and research which has characterized our era?

In the feverish excitement of exhuming buried remains of a long past life, of the discovery of forgotten fragments of ancient papyri, and long lost manuscripts of religious literature, men had seemed intent upon the correction of traditions assumed to be obscuring to the religion of Christ. In reality, they have discovered, with no little surprise, ever fuller confirmation of the long accepted foundations of Christian traditions and completer reestablishment of the sacred records of the first Christian years. No treasure of discovery is so conspicuously evident or so rarely rich as is the accumulated proof of the authenticity of the New Testament as we have it.

The eager study of Comparative Religions seemed to have had, as its expectancy, not so much an added knowledge of the essential unity, in God's purpose, of religion (however



grotesquely overlaid with human error), as that the religion of the Christ Incarnate would be leveled from the height to which its over-zealous adherents had exalted it.

With apparent surprise to all save better instructed Christians, the study has resulted in the rediscovery of that which the Bible has all along revealed—of the undeviating consistency of God's love for them in His never failing self-Witness to every people, of the blessed truth that this witness of God to Himself, however obscured by superstition, has ever been life and light to His people, though that life be in varying measure weak in experience, and the light dim, of the glorious truth that in His Incarnate Son, God's unchanging purpose for all mankind is revealed and in Him is fulfilled every developing witness of God to every creature, and their groping faith illuminated by the bright morning star of light and guidance. The world of the early Christian centuries experienced this. The worldliness of unfaith in later centuries halted the purpose of God. The reviving faith of modern days is witnessing in every land the Pentecost so long delayed, as all nations are more and more clearly recognizing in Jesus the answer to their spiritual hopes, and the fulfillment of their religious yearnings.

MEN have been industriously making an assay of the vast mine of human life on every continent and island, the motive, seemingly predominant, being to discover the values for commercial exploitation. The whole world has awakened to other values in them with which it must reckon, because the values of peoples have been revealed to themselves. The Christian fellowship is aware that once again God has awakened His Church to a renewed sense of the sacred value of life, however rude or cultured, as weighed in Christ's balance of weights and measures.

Men have been seeking, with intense, tragic earnestness, the reconstruction of the faith of the personal soul, needful for a new day of new experiences vastly significant as is this day of great heart-searchings. This has been the consistent effort during this half century, or more, of devout, scholarly minds, intellectually cultured and equipped beyond perhaps any previous age, minds deeply conscious of holy copartnership with God in the life of fellowship. Amid all the controversies and incident confusion, amid the errors and mistakes which the devout are the first to regret, and the great foremost to confess, three great facts have been rechiseled in bold relief (a) that "the firm foundation of God standeth sure," for "other foundation can no man lay than that which is laid, which is Jesus Christ"; (b) that even faith in God (stable though it be as God in whom it is reposed) which is yet only a *faith of the past*, can never be the *power of life in the present*, unless it become the life of love and the love of life in themselves upon whom life's task is laid; (c) that God now, as in generations gone, is calling and training seers and apostles to interpret Him and to lead His people into renewed life in Him for the new day of His shaking earth and Heaven.

Assuredly we have been, *we are*, treading upon holy ground, and did not realize it. We have been, *we are*, walking with God in sacred review of His world, and in close spiritual council with God who has shown us our place in His plan as His co-partners.

In humble gratitude must the Church of today give thanks to the prophets in the school of biblical research, to the ministers in the world's temple of science and of sociology, to the spiritual seers in God's great temple of religion, but in profoundest humility she must submit the contributions of each to the Holy Spirit for that ultimate testing of values, of interpretations, of final endurance which belong alone to that which is of God. Whatever difficulties may be incident to the adjustment of corporate experience with personal experience, that relation must, at whatever cost, be maintained, which shall submit and subject both to the ultimate authority of the Holy Spirit as the life and light and power of "the fellowship." It may be that the besetting temptation of a scholarly age is Intellectualism, with its intolerance of opposition and impatience with deliberate testing. These seem to limit the exercise of personal freedom. Certainly they do stay such exercise, by inviting (as God did in the gift of free will) the conservation of that best in our personal experience which alone can be realized as it becomes the resultant from its free, unprejudiced

contact with the corporate experience of fellows in the Body.

And this is a necessary condition of the freedom of the individual whose very existence is environed with relationships. For man there is no such thing as unbounded freedom. He is free to act and to think, but both are bounded by environments of relation into which he is born and to which he is conscious of duties. So the difference between freedom and bondage is the difference between compulsion from within fulfilling personal initiative, and compulsion from without thwarting or compelling personal action.

NOW since man is free to act, he must also be equally free to know. Thus conscience, the organ of personal communion with God whereby man knows is freedom risen to spiritual relation in its appropriate environment. Conscience is the supreme responsibility, because it is God's guarantee to man that he *can* distinguish truth from error, right from wrong, that he *can* choose between them. And, because of this purpose of conscience, its exercise is free, yet bounded by the necessity of choice. Conscience is the supreme responsibility because it is at once the guarantee of the perpetual inspiration of the Spirit of God, and the overwhelmingly solemn and holy compulsion to listen to His voice. For inspiration is personal, the communication of a person to a person. Nowhere, at no time, has it been mechanical, like the temper imparted to steel, or the life germ implanted in the seed. It is personal communion in the realm of spirit, as God spake in times past to prophets, as He speaks now through His Son, as He teaches through personal fellowship with the Holy Spirit through whom we know the truth which makes us free.

The content of inspiration can never be expressed in language adequate to contain it. That which is behind the language to reveal its meaning is the fellowship of souls with the Spirit of God, who has fashioned human souls to discern the spirit and the life. The indescribable sacredness of the Bible rests upon the inspiration, not of the language in which it was written, or of the many tongues into which it has since been translated, but upon the inspiration of the prophets and apostles and witnesses who, in verbal symbols, communicated the word and will of God to others. Mechanical postulates of the inspiration of words and language find no place in a dispensation of personal contacts with God. Inspiration of the Bible was not given and done with. God who inspired persons to write continues to inspire persons to read and to interpret. The "fellowship," whence the written record proceeded, lives on in spiritual contact with the source of truth, and light of its revelation. Apart from this steadily, ceaselessly, flowing life of inspiration, the record of the inspiration is a fast sealed book. If the task of the writers was sacred, in what possible sense can the task of the reader and interpreter be less sacred? And because the interpreter is not less an author than the writer, therefore, with added solemn meaning, conscience is our supreme responsibility, because it is the inner, never absent monitor that we are members one of another, and the inner compulsion to know, to interpret, and to live the experience of "the fellowship of the Holy Spirit."

AT this time, from what ever cause (someone has said that it is due "to a mood of transient hysteria," which is likely only a symptom of something deeper) this relationship is seriously disturbed, as it has been in crucial periods past. It is manifesting a spirit of revolt of the individual against the authority of the corporate unit, disturbing to and disruptive of all life in fellowship. It is abandoning that high and profound sense of the duty of each to the other in their mutual responsibility for "the fellowship," without which God's purpose for it is disrupted. Out of it has grown a spirit of rebellion against authority, the lawlessness in civil life, the restiveness under moral restraint, the revolt against religious standards, the depreciation of inherited, accumulated experience enshrined in creeds and offices. Surely our age is illustrating the lack of accommodated balance between corporate and individual experience, without which the former is so nearly inoperative, and the latter faulty and dangerous. And is not the cause beneath this spirit of confusing revolt this, that we have failed to give the full value to the spirit of "the fellowship of the Holy Ghost"? That we have failed



to realize in our lives as with our lips that the purpose of the fellowship can only be fulfilled in the power of its Holy Spirit? How else can the party spirit be interpreted—whether that spirit be revealed in modernist and fundamentalist, or in protestant and catholic, or under whatever shibboleth party spirit presents itself, save in terms of divided loyalties to the fellowship, and sundered sympathies with its holy purpose? How surely must party allegiances interpose obstructions to the light of the Divine Teacher in the School of the Holy Spirit, and how inevitably must it shade the spiritual eyes of party adherents in presence of the spiritual revelations which the Holy Teacher would make through every personal contact with Himself. Alas! How filled with examples is the history of the past! How needful God's shakings of earth and heaven in these ages past, and *now*, that our blind eyes may be opened to see Him beyond the screens we have interposed, and our poor beclouded consciousness wake up to God in life, however sordid or beautiful, however false or true, however holy or sinful, and in the vision forget the pride of life, infallible in its self assertion and scornful of others—forget it all in the holy "fellowship of the Holy Spirit" which the Son of God saw in a world of sin worthy of the love of His incarnate life and of the price of His crucified Body.

### A KALENDAR OF THE GENERAL CONVENTION

October 11th to the 17th inclusive

*Sunday, October 11th*

- 7:30 A.M.—Holy Communion, all city churches.
- 7:30 A.M.—Girls' Friendly Society. Corporate Communion. Trinity Church.
- 9 A.M.—Choral Eucharist. St. George's Church.
- 11 A.M.—Service in all city churches.
- 3:30 P.M.—Church School Service League. Mass Meeting. Presentation of Birthday Thank Offering. Address by Bishop Overs. Jerusalem Temple.
- 8 P.M.—Department of Missions. Mass Meeting. Jerusalem Temple.

*Monday, October 12th*

- 7:30 A.M.—Daughters of the King. Corporate Communion, and renewal of vows. Trinity Church.
- 9:30 A.M.—Woman's Auxiliary. Conference of diocesan and parish officers. Trinity Parish House.
- 10:30 A.M.—Society of the Nazarene. First meeting of annual conference. St. George's Church. (Continued on succeeding days.)
- 11 A.M.—Convention. Joint Session. Presentation of Budget and Program of National Council.
- 6:30 P.M.—Near East Relief Dinner Conference. Hotel Bienville.
- 8 P.M.—Field Department. Mass Meeting. Jerusalem Temple.

*Tuesday, October 13th*

- 9:30 A.M.—Study Classes. Trinity Parish House.
- 11 A.M.—Woman's Auxiliary Conference on The Message. Chairman, Mrs. Robins.
- 11 A.M.—First conference of Church Periodical Club. St. Paul's Parish House. (Continued on following two days.)
- 2:15 P.M.—Woman's Auxiliary. Business Session. Parlor Missionary Meeting for non-delegates.
- 4 P.M.—Tea. Given by Miss Grace King, 1737 Coliseum Street.
- 4 P.M.—Open House, Gaudet School for Negroes. Automobiles leave Jerusalem Temple at 3:30 for Gentilly Road.
- 8 P.M.—Mass Meeting, American Church Institute for Negroes. Jerusalem Temple.
- 8 P.M.—Brotherhood of St. Andrew. Informal meeting for men. Second floor, Athenæum.

*Wednesday, October 14th*

- 9:30 A.M.—Study Classes. Trinity Parish House.
- 11 A.M.—Woman's Auxiliary. Business Session.
- 2:15 P.M.—Woman's Auxiliary. Introduction of foreign visitors.
- 3:30 P.M.—Talks by Missionaries. Chairman, Mrs. Sioussat, of Maryland.
- 4 P.M.—Girls' Friendly Society. Reception. Orleans Club, St. Charles and Robert Streets.
- 8 P.M.—Department of Religious Education. Mass Meeting. Jerusalem Temple.
- 8 P.M.—Commission on Faith and Order. Mass Meeting. Athenæum.

*Thursday, October 15th*

- 9 A.M.—St. Barnabas' Guild. Registration. St. Andrew's Parish House.
- 9:30 A.M.—Study Classes. Trinity Parish House.

- 10 A.M.—St. Barnabas' Guild. Meeting of branch secretaries and chaplains. St. Andrew's Parish House.
- 11 A.M.—Woman's Auxiliary. Business Session.
- 12:30 P.M.—St. Barnabas' Guild. Luncheon. St. Andrew's Parish House.
- 2 P.M.—St. Barnabas' Guild. Executive Committee meeting.
- 2:4 P.M.—St. Barnabas' Guild. "Seeing New Orleans" ride.
- 3 P.M.—Woman's Auxiliary. Parlor missionary meeting for non-delegates.
- 4 P.M.—Tea for St. Barnabas' Guild. Jerusalem Temple.
- 8 P.M.—Mass Meeting. Work Among Young People. Chairman, Bishop Brent. Trinity Church.
- 8 P.M.—Mass Meeting. Foreign-Born American's Division. Jerusalem Temple.

*Friday, October 16th*

- Woman's Auxiliary, Day of Special Intercession, Christ Church Cathedral.
- 7:30 A.M.—Holy Communion. Celebrant, Bishop Lloyd. Cathedral.
- 8 A.M.—Corporate Communion, St. Barnabas' Guild. St. Andrew's Church.
- 9:30 A.M.—St. Barnabas' Guild. Business Session. St. Andrew's Parish House.
- 10 A.M.—Special Intercessions. Bishops Cook, Oldham, Tucker, Rooks. Closing service, Bishop Lloyd. Cathedral.
- 12:30 P.M.—St. Barnabas' Guild. Luncheon. Courtyard Kitchen.
- 1 P.M.—Convention. Joint Session. Foreign Missions.
- 2:30-3:30 P.M.—Quiet Hour for Church School Service League. St. Paul's Church.
- 6 P.M.—Sewanee, Theological Department Alumni Reunion Dinner. Kolb's Restaurant, 125 St. Charles St.
- 6 P.M.—Philadelphia Divinity School, Alumni Reunion Dinner. Patio Royal, 417 Royal St.
- 8 P.M.—St. Barnabas' Guild. Mass Meeting. St. Andrew's Church.
- 8 P.M.—Mass Meeting. American Bible Society. Jerusalem Temple.

*Saturday, October 17th*

- 9:30 A.M.—Woman's Auxiliary. Conference on World Peace. Chairman, Mrs. Butler. Headquarters.
- 11 A.M.—Woman's Auxiliary. Conference under Field Department on Church Work.
- 11 A.M.—Field Department. Building a Parish Program in the Five Fields of Service.
- 4 P.M.—Tea. Yacht Club. Ride on Lake.
- 8 P.M.—Young People's Movement. Banquet under auspices of Provincial Federation, Y. P. S. L. Southern Yacht Club.

### THE CHURCH

THE INCARNATION and the Atonement affected humanity as a race only. Some means, therefore, was needed to transmit the priceless gifts which flowed from them to the individuals of which the race was composed, not only at the time when our Lord was on earth, but to the end of the world. It was necessary that the Divine Presence of our Blessed Redeemer should be more than transient.

For this end, therefore, our Lord founded His Church. As God had first formed man's body of the dust and then breathed into it the breath of life, so our Lord by His Ministry on earth took out of mankind certain individuals whom He trained and moulded to be as it were the body of His Church, and then on the day of Pentecost the Holy Ghost descended upon this body and breathed into it the breath of Divine life. Thus the Church became the living agent by which the graces and blessings which flowed from Christ were dispensed to each individual soul that would appropriate them.

The Church consists of all who have been admitted into the Body of Christ by Baptism, so long as they preserve their living union with Him.

A living body must have the means of growth and of self-propagation, and of supplying the waste of its tissues, all of which are effected in Christ's Body, the Church, by the Sacraments. This principle of continuity in the Kingdom of Heaven is found in the law of apostolic succession. The three-fold ministry of the Church, Bishops, Priests, and Deacons, constitute the ordinary officers of the Kingdom of Heaven, the Bishops succeeding one another in an unbroken chain from Christ Himself, through His Apostles and their successors, the Bishops of the Church, and reaching down to the Episcopate of the present day.—*The Church Kalendar.*

WE might have much peace if we would not busy ourselves with the sayings and doings of others, and with things that are no concern of ours.—*Thomas à Kempis.*



# The American Church in Munich

By the Ven. William E. Nies

Rector at Munich, and Archdeacon

OUTSIDE of the work of our large and popular American church in Paris, there is really very little known by our Church people at home, of the work and value of other American churches in Europe. For lack of this knowledge the question is often asked: "What is their use?"

Our Bishop in Charge of American churches in Europe has suggested to me that I write a summary, for the Church press, of the work of the American Church in Munich during and since the late war. I do this gladly, hoping that the review may be of interest and use.

The Church in Munich occupies a space about seventy feet by seventy, and twenty feet high, on the ground floor of the Dom (or Cathedral) school house on Salvator Place, in the heart of the hotel district. This room is divided in the center by a party wall, on one side of which the church and on the other the library, or parish room. These two spaces are connected by wide folding doors which are thrown open on Sundays, and make a single auditorium seating about 200. The property, in books, organ, windows, and furnishings, could not be replaced for less than \$25,000.

On week days the library, or parish house portion of the space, is open all day with a paid attendant in charge, something on the principle of the Y.M.C.A., or Y.W.C.A., and is always much in use. Before the war it was over-filled every afternoon. There are about 7,000 books. Tea and other refreshment is sold. The profit from this, together with library subscriptions, carries this parish house part of the work financially. It does so today as well as before the war. The advantage of the people coming together in this way every day is that the clergyman can get well acquainted with the people, and much better than would be possible in regular parish visiting.

On Sundays, though the number of Americans in Munich is small, the church ministers to all the English Church people in Munich as well, beside some Germans (students and others who understand English); so that the services have always been fairly well attended.

When the war broke out in 1914, the Rev. W. W. Jennings, now of St. Luke's Church, San Francisco, was rector. In the American Library there was immediately formed a committee to take care of Americans in the confusion of the time. Over \$15,000 was immediately raised, as well as a further considerable sum to start the American Red Cross Hospital for German wounded. This functioned during the time of our neutrality. While it was purposely kept apart from the Church and from being considered a Church work (for contribution reasons) the Executive Committee consisted of the same individuals (with one or two exceptions) who made up the vestry of the American Church.

Apart from the matter of our duty of impartial charity during our period of neutrality, the work of the American Red Cross Hospital in Munich, being favorably known at the time all over Germany, was worth while on other grounds. I have no doubt it materially helped our Ambassador in Berlin to handle his ticklish problems from the feeling aroused that all America was not partial.

I came here in June of 1915. The Rev. Mr. Jennings had been called to America and others did not seem eager to take up the rectorship under the prevailing conditions, so, as Archdeacon, it fell to me to keep the work going for the Bishop. I got into touch with Ambassador Gerard, and, on his initiative, as he had charge of English affairs, took up work for English prisoners of war to relieve the overburdened English rector at Berlin, who also was given a permit to visit. I had Bavaria and Baden and he had the rest of Germany. I averaged one visit to each camp and hospital about once a month; he, in his larger field, about one in two months.

The help which the American Church at Munich was able to give in this direction, till our own entrance into the war, was appreciated by the English State Department as expressed in letters sent me through our Ambassador and placed on file.

The American Church did not have the opportunity to minister on a large scale to our own American prisoners of war in Germany simply because our Commission on Prisoners Affairs did not get over her till well on to the end of the war, and the matter of a chaplain for Americans was never reached, though it was on the program to be taken up. The English Commission secured the reappointment of the English chaplain for the English after his permit had been withdrawn. With this as a precedent, doubtless the same concession would have been made to the American Commission. But the break through in the west came, and the war was ended.

IN the meanwhile, and during the whole period of the war, the American library in Munich was an oasis in a desert to the resident families of the civil internes and to Ally subjects, compelled, for various reasons (mostly sound) to remain in Germany. Numerous worthy cases received financial assistance.

After the Armistice, Munich was flooded, for a time, by German subjects who had been interned in the various Allied countries, and who were sent out of those countries with their families. Most of these were destitute, and were kept alive only by a minimum bread pension of the German Government. The Church did what it could with its limited funds. At one Communion service during this influx, no less than sixteen English Churchwomen, wives of these refugees, received the Sacrament.

This period of confusion, added to by the upsetting Communistic movements which followed, carried us well through the year 1919. In January of 1920 we organized the American Church Relief Committee of Munich, probably the first outside organization of help. It was some months later before the invaluable Hoover work was in operation. Our relief committee sent many hundreds of badly undernourished children into the country for periods long enough to build them up materially, and carried on at the same time, a sadly needed relief work among the better middle classes. The American Church Relief Committee had, up to the last Convocation report covering this post war period, collected and disbursed about \$10,000. It has gained the confidence and goodwill, not only of the mayor and other city authorities, but of the community as a whole, and has exerted a strong influence in the direction of Christian goodwill.

Since the end of the war the church here has become poor. We lost, through the inflation, our reserve fund. Upset conditions following the war, the many cases of tactlessness of German officials toward strangers, money charges for residence permits, etc., have reduced the number of Americans and English of any financial ability, to a mere handful. But all this tactless handicap was done away with more than a year ago. Even the \$10 visa was reduced to two or three dollars last spring, and now, by agreement between our own and the German government, has been entirely abolished for ordinary travellers. As Munich is one of the world's great art and music centers, with famous teachers, and as the German physicians and surgeons who have, as a class, no superiors in the world, charge remarkably low prices for expert treatment, the tide of visitors must soon turn and the American Church in Munich recover its old condition of prosperity.

One thing should be said for the benefit of Americans intending to travel: all sorts of false information about Germany and its *unsafety* is kept in circulation in the countries that want the tourist business. Munich is today one of the quietest and most orderly capitals in Europe. I ought to know.

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CHRISTIANS may well spend themselves in the attempt to give to all nations and peoples and tongues the one secret of human well-being, Jesus Christ Himself. Leave out Christ, and our great Commonwealth may possibly go the way of the Roman Empire. Make Him the Commonwealth's invisible King, and it may conceivably be a factor in the redemption of the world.—*Church Abroad.*



# The American Church and the Churches of Europe and the Near East

By the Rev. W. C. Emhardt, Ph.D.

Field Director, Foreign-born Americans Division Department of Missions, National Council

ONE of the unanticipated developments of our work among the foreign-born Americans has been what might be called the diplomatic side of our Church work. When the work was begun it was naturally assumed that the Council would be brought into frequent and close contact with the Eastern prelates responsible for work in America. More searching study of the needs of the foreign-born in America led to the development of a program of affiliation, coöperation and encouragement of many religious groups not only of the Near East but of the whole of Europe. The almost simultaneous publication of the Lambeth appeal emphasized the necessity of such a program.

In an endeavor to meet this new obligation, it was necessary to survey again the religious environment of the foreign-born. It was, of course, known that the attitude of the American people to the stranger within their gates had enforced a tendency to racial segregation until the immigrant had fully established himself in this country. The established immigrants were found even more inclined to an attitude of aloofness toward the new comer than the native born American. Hence the development of the racial community expressing itself through a community organization. This tendency was noted by the politicians and used to serve well-known political purposes. It was not generally known, however, that most communities expressed themselves through a Church organization, and that, of necessity, the policy of the congregation was determined, not merely by loyalty to the standards and policy of the homeland, but by actual direction from across seas. It was not difficult in most cases to make our position understood in districts in which our Church was brought into direct contact with the Church leaders in America. In many cases, however, after the establishment of helpful contacts difficulties arose from misunderstandings abroad.

The Episcopal Church is practically unknown even to many English speaking people. In Central Europe and the Near East it was generally accepted as one of the American Protestant Churches dominated by a proselytizing program in force both at home and abroad. Even among the rank and file of the Eastern Churches we are described this day by our friends as "High Church Protestants" who desire union for the mutual advantages accruing to both parties. By our foes, we are described as an aggressive body that is endeavoring to Americanize or Anglicize the ancient Apostolic Churches. Reaction from this was becoming pronounced in America. In some cases union was sought for obvious advantages. In others priests and congregations were repelled by fear of losing their heritage.

If the Church was right in her contention that religious traditions and practices were a stabilizing influence in the former life of the immigrant, and that the immigrant could not become a constructive American Christian unless, for the first generation at least, his religious nurture was promoted along lines with which he was familiar, it was necessary to remove this misinterpretation of our motives.

In the Near East especially a definite contact with the State Authorities was equally necessary. Most of these countries had been freed recently from the thralldom of the Turk extending over several centuries. During this period of National suppression, the Church alone existed as the preserver of the national entity. It was through the Church that the final triumph of the Cross over the Crescent was effected in the Balkans. It was the Church that preserved the national aspirations of the Armenians, Syrians, and other races in war-torn Asia. Automatically Church and State had been closely identified and in most countries the Ministry of Religion (*Min-*

*istrie des Cultes*) is an important governmental Department. These Ministers watched the readjustments of their emigrants to American conditions with zealous and jealous care. They are interested in the good report of their emigrants in the land of their adoption and loathe to see them lose their interest in the Motherland. They do not realize that thoughtful Americans know that the most helpful Americans have come from those stocks which have adjusted the sturdy elements of the native inheritance to the needs of America, and not those who have glossed themselves with a veneer of the external attributes of American life under the impression that they were accepting Western civilization. They especially feared the tendency to extend this "civilizing" process by means fair and unfair to the members of the Eastern Churches. They, of course, know of the strong inducements made for conversion to the tenets of the Roman Church or other bodies with a proselytizing policy and viewed the motive of our approach as emanating from the same source. If we are to perform a constructive work along helpful lines all elements of suspicion must be removed.

RECENTLY we have assumed a responsibility for the education of future priests for the Eastern Church both at home and abroad. The former needs but little explanation. Prelates of the Eastern Church living in America recognize the necessity of having priests trained under Western direction. We, of course, know from trying experiences the difficulty of mutual understanding among those of different psychological background. Our responsibility for training of clergy for these native Churches needs some explanation.

Almost one hundred years ago in 1829 the foreign missionary policy of our Church was inaugurated by an educational mission to the recently liberated Greeks. Our first foreign missionary bishops were a Bishop for Turkey and a Bishop for China. The former was charged with the responsibilities of upbuilding and strengthening the morale and the standards of the Eastern Churches. In recent years this work has been neglected; and the only expression of the interest of American Christians in the Near East has been through the admirable educational and evangelistic missions of other American Boards. These Boards, however, existed for the conversion of native Christians to a Western Church. Almost all of those at present associated with such Boards realize their mistakes and are looking forward to the formulation of a helpful program of rehabilitation and strengthening of the ancient Churches. In all such undertakings they look to the Episcopal Church for leadership.

It will readily be seen that these varied points of contact have developed ramified foreign relations. It might be well to dwell in more or less detail on some of these relationships now pending or awaiting future development.

With the Orthodox Churches our contacts are growing. All the Patriarchs and heads of autocephalous Churches have been visited, as well as the several Ministers of Religion by an officer of the Council. Some surprising results have been attained. It was through such a visit that a decree on Anglican Ordination was obtained in 1922. In 1924, verbal assent to this decree was obtained from all ecclesiastical heads and a promise given that the assent would take formal expression as soon as conditions permitted. This decree is of but small value as far as our own satisfaction is concerned. It is most valuable however, in opening up new avenues of coöperation and ministration to hundreds of thousands of foreign-born in sparsely settled districts. Heretofore, a sense of ecclesiastical comity, possibly too nicely defined, has prevented freedom of ministration.



tion, when such service was almost a moral obligation. Other religious bodies, both Latin and Protestant, have not felt this restraint and have hastened to meet the need which our oversensitiveness to the self-imposed laws of courtesy restrained us from doing. The Orthodox Church has lost many of her natural adherents for this reason.

Last year the need of an Ecumenical Conference was first mentioned by the Patriarch of Alexandria and later by the Patriarch of Jerusalem. Negotiations leading to such an end were difficult and almost impossible for an Eastern prelate. The task of creating a favorable atmosphere was assigned to an officer of the National Council and through his services a general acceptance of the principle effected. Later, when disagreement over the place of meeting arose, he was able again to bring order out of chaos and procure for Jerusalem the honor of holding the Conference. The recent troubles between the Turk and the Ecumenical Patriarchate have caused an indefinite postponement.

A grave cause of confusion and often turmoil in American life has arisen from the racial and factional jealousies and contentions within the Orthodox Church. The numerical strength of Orthodoxy should be at least three million souls. So divided is this large body that no group is sufficiently strong to have any large amount of influence among its natural adherents, nor in questions of common interest and polity. American leaders are conscious of the needs of an united Orthodox Church. The preliminary step was an acceptance of this policy by the various responsible heads in the Near East. The whole matter was placed in the hands of the Foreign-born Division of the Council and through its efforts a general acceptance of the policy effected. We now merely await an opportune time to bring the American groups together.

The Near East Relief has unreservedly accepted a program of coöperation with the Eastern Churches. This especially applies to the Christian nurture of the orphans entrusted to its care. A representative of that organization is now abroad completing such a program. Prior to his visit, however, a representative of the Episcopal Church prepared the minds of Church leaders for its ready acceptance.

**I**N Central Europe similar demands have arisen. The formation of a National Church in Czecho-Slovakia opened up abundant opportunities for helpful guidance. There was a time when our leadership was sought as a controlling factor in the future of that Church. We were tardy in meeting the challenge. Other religious groups entered while we hesitated. From them they learned to question traditions of the Church and at present have swung so far from the accepted standards of Western Christianity that the best diplomacy is that arising from friendly interests and patient abiding the dawn of a more hopeful day.

In Hungary our contact was established through the affiliation with the Magyar Reformed Church of America. Our motives were grossly misrepresented at home and abroad and gravely misunderstood. It was difficult of course for a foreign group to understand any effort of religious coöperation that did not imply absorption or proselytism and the destruction of the polity and customs of an "assisted Church." Patient explanation has removed this doubt to a large extent. More than this there has developed among the more enlightened laity and many of the younger clergy a desire for closer contact with the American Church and a hope that some day they may have an organic Episcopate.

We of course know that some question the value of affiliation with certain European Churches. This is especially so in America, where remoteness in time and space has loosened the traditional ties with a united Catholic Church. We must not forget that these Churches still treasure a heritage which they like to believe is Catholic, and that the things which they have discarded or failed to retain they did not deem essential to Catholicity. Sacraments as defined by them are potent factors in their lives, and order is keenly sought, and some regularity, if not validity, in Orders has been maintained. If they are seeking greater fullness of the gifts of Christ and an enlarged scope for a ministry along more Apostolic lines, it ill behooves us to ignore them. Surely the Church Universal is potentially a House of Prayer for all people, and the fullness of God's Grace meant not for a few whose ancestors were more circumspect and fortunate, but for all who will receive warmly

the whole ministry and essential teaching of His Church.

Sweden is a country still to be approached on lines which lead to helpful coöordination in the Church's polity and activities. Such contact would greatly enhance the value of the gift that the Swedes bring to America. There are many natural and inherited reasons for a closer alliance between our Church and members of the Church of Sweden. This has not been established and, even where temporary contact was made, not maintained. The present attitude of the Swede and Scandinavian in general, towards our Church, is the direct and logical development of our traditional method of approach, or lack of approach, to the foreign-born. The Swedish question was constantly before our General Convention during the first half of the last century. It is a classic case, because the consequences have been so lamentable.

Swedes were early settlers of the country bordering the Delaware River. Their churches became the centers of their communal life. These churches were shared generously with the English settlers who followed. Gradually the guests became the owners. When the Swedes came in larger numbers, they found no corresponding courtesy from the English speaking church. There was no Episcopal body that extended guidance and anchorage. Welcome and fellowship were not natural expressions of Anglo-Saxon psychology. They had no Episcopate of their own, and could acquire the advantage of the Episcopate of our Church only by the surrender of their autonomy and traditions. Hence they were driven by our inflexibility to form an organization of their own, in which there has always dwelt a deep resentment towards the Church that failed them in those lonely days of pioneering.

Much later, when lasting harm had been done already, a more generous policy was developed and for many years the traditional services and liturgy of the Ancient Church of Sweden have been conducted in many Swedish speaking parishes of our Church. Even where this advance step had been taken, the general policy of these Swedish congregations has had to conform to a polity that is peculiarly Anglo-Saxon.

Much water has passed through the mill during these *post bellum* years.

The Lambeth Conference of 1920 has accorded explicit recognition to Swedish Orders; our own Church has adopted a policy of fellowship and coöperation with the foreign-born and their Churches, and has crowned its policy in this direction by creating a program of union through affiliation. The time seems to have arrived for the full application of these developments to our fellow citizens of Swedish birth or descent. It is not a simple task. Some of our dioceses must be prepared to surrender Swedish congregations as the nucleus of a Swedish Church in affiliation with our own Church and closely associated, if not identified with the Church of Sweden. Much must be done to convince our Swedish brethren in America of the sincerity and of the honesty of our purpose. Above all we must establish this fact convincingly in the mind of the Mother Church of Sweden.

**O**NE does not classify at first thought our relationship to the Church of England as involving any difficult problems. Merely because we have taken so much for granted, problems have arisen which we are likely to leave unnoted until real harm is done. Beginning with a definite historical contact, and maintaining most pleasant relations, we have progressed along parallel lines, pursuing independent courses, believing that periodic conferences on large general principles effected a perfect understanding. When we consider, however, that the matters of which we already have spoken are of interest and often active interest to the Church of England, that we feel the need of a coöordinated, if not a common, policy, in matters of international concern we must act either as an independent Church or as a part of the Anglican Communion. In most cases the approach of the American and the English Church is prompted by different motives. In England it is largely academic and altruistic; with us it has become largely practical and is becoming administrative. Uncoöordinated activities can readily lead to confusion of issues and misunderstanding. Lack of coöperation can be used by wily diplomatists to play one Church against another and thus defeat a common end. These dangers have loomed large recently, and it has required patience and mutual explanations to avoid contradicting policies. The appointment of one official correspondent



from each Church has now been made, so that in the future the possibility of confusing or conflicting programs is likely to be avoided.

If time permitted we could multiply instances growing out of my recent visit and other contacts showing how other groups in Europe are either awaiting explanation concerning what seems to them a program of such generosity and so radically different from the program of other religious bodies that they suspect an ulterior motive; or how other groups which are facing great national problems are turning to us hopefully for encouragement, and often pleading for leadership as well as guidance. The High Church movement in Germany expects from the American Episcopal Church coöperation in their next progressive move. The Old Catholic movement in Poland, to which changed political conditions has given a hopeful outlook, enters upon its herculean task trusting that sympathy and guidance from our Church will enable it to accomplish its task.

In the charitable work in the Near East a new stage has been entered. As long as preservation of life was the supreme necessity, the fact that our greatest charity was administered through an organization that grew out of the established work of missionary agencies was but lightly considered. When a program of reconstruction is launched, suspicion comes to the surface. It has required much patience on the part of our Church to create cheerful reception of the truly non-sectarian program of education, especially religious education, of the Near East Relief.

To a student of religious conditions of the age one element is found lamentably wanting. The papacy, through a profound belief in its mission, has a well defined policy for the extension of its influence and rightly so.

The Pan-Presbyterian group with equal conviction, seeks every opportunity to extend its influence, and with equal justice. We cannot always approve the methods of either of these groups, but we must praise their zeal. There is the third group, the Episcopal, embracing the Anglican, the Eastern, the Old Catholic, and the Scandinavian Churches, which surely has a mission. As yet they have not even a defensive policy. Poverty hinders some, isolation others, apathy, even lethargy, still others. It is not because we do not value our precious heritage from the Apostles, but because the Church that naturally should lead does nothing to create a group consciousness. Yet we above all others have the incentive, or a direct appeal to assist those who are seeking an organic Episcopate. This crying need of an enlarged Episcopal consciousness at home and abroad is a real challenge to the diplomatic resources of our Church.

Again it is not too much to say that the Episcopal Church in America is in a position to become one of the most powerful factors in the promotion of international justice and peace. Ours is a peculiar position, our contacts as well as our program seems to drive us to a position of leadership. Through America there is growing a better understanding among people who formerly misunderstood each other, because they find a common center of approach and fuller knowledge of each other in the Episcopal Church. Abroad we find a ready acceptance of our advice and leadership, not merely by the heads of Churches but by civil authorities.

Remembering the close identity of Church with State, it is no small thing to get the Churches of contending peoples and their State authorities to agree to a common council, nor to get several States to waive their claim to the honor and advantage of holding that Council in favor of a place that seemed to us more fitting. The same may be said of their consent to the establishment of a United Orthodox Church in America.

If the grave misunderstanding between Greek and Arab Christians in Palestine has abated and conflict possibly avoided, again the Episcopal Church can feel that its labor has not been in vain. It was through the labor of our Church with the Colonial Office of Great Britain that some hope is offered the Assyrians of a more peaceful and permanent solution of their difficulties. These all tend towards the promotion of peace and justice among men.

In the recent crisis between the Turks and Greeks, growing out of the expulsion of the Patriarch, our Church was one of the most powerful agents in staying off what, for a few days, seemed to be another outbreak of war in the Near East.

If this can be done by occasional visits, how much greater

service could we render to mankind, if this part of the Church's work was made systematic and regular.

In the face of these problems it is most inspiring, as well as encouraging, to know that our National Council has adopted an unselfish program in dealing with Christians of other rites, traditions, and training. It was an epoch making occasion when the Council decided that the term missions connotes not merely conversion of the heathen and Church extension at home, but also helpful coöperation and assistance of weaker Christian bodies at home and abroad. It was an interpretation made in the spirit of the Divine Master, and surely God who has given us vision to see the merits of this great mission will give us grace and power to fulfill that which we have now begun.

## FROM THE PATRIARCH MELETIOS

THE Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, and Chairman of the Commission on Relations with the Eastern Orthodox and Old Catholics, has received recently a letter from the former Patriarch of Constantinople, Meletios, giving a statement of the Patriarch's present condition and endeavors. As the Patriarch was much liked in the United States and as his visits here were so highly appreciated, the readers of THE LIVING CHURCH will be greatly interested in the letter.

The following is the translation of the Patriarch's letter:

"Kifissia, August 24, 1925.

"Dear friend and brother in Christ, Bishop Darlington:

"It is impossible for me to describe the joy I felt when, meeting Archdeacon Nichols, I learned your news, and that of friends in America.

"I was glad to read the letter which Archdeacon Nichols handed to me.

"You ask me, on the part of my American friends, what I do, where I am, whether in good health, and my needs, if any, which you would be willing to make known to the Convention of the Episcopalian Church, to meet at New Orleans in October, as well as you wish to see me back to America.

"I will endeavor to answer all these questions in your letter, beginning with an address of thanks to God, because He gifted me with such precious friends as to mind me and my needs even when out of duty in the Church administration.

"I live, a year now, in Kifissia, a suburb of Athens, spending my time in prayer and the study of ecclesiastical and social questions.

"My health went through a severe crisis when back from Constantinople, due to the emotions of the last days of my stay there, but now, thank God, I am so well as to be able to undertake any prolonged study or other work.

"For my personal needs I follow the saying of St. Paul: 'I have learned, in whatsoever state I am, therewith to be content. Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need' (Phil. 4: 4-12).

"However, since my friends in America wish to know my needs, with the purpose to make them known to the Convention of New Orleans, I will try to speak openly.

"The Orthodox Churches of Asia Minor and Thrace have paid by their existence the sins not only of Greece but of the whole of Europe and even of America. The remains of the Apostolical Churches are struggling for life on the Greek soil, helped with an admirable self-sacrifice by the Greek State and Society, as well as by the foreign organizations, especially by the American ones. The disaster is up to present faced with success. A great part of the million and a half of refugees is today self supporting.

"There remains, however, a great field for social work. Indeed, the relief and education of the thousands of orphans continue to puzzle both State, Society, and Church. These innocent creatures, expiatory victims of the sinful World War generations and of the egoism of the victors of this great war, have the right to a special care, not only out of philanthropy, but out of a social and humanitarian prevision of the future, because it is evident that, out of this class of children, if special care be taken, it is possible to form the best teachers in society and the warmest preachers of the gospel of Love.

"Can the General Convention of the Episcopalian Church coöperate with me to this end? Here is the great need by which I am held at this present moment.

"I want to consecrate myself entirely to this two-fold and genuinely Christian mission: the relief of the orphans, and, by a selection among them, the formation of true and sincere preachers of the Gospel and educators.

"I think, moreover, that the American Episcopalian Church, as a section of the general Episcopalian Church, with which the relations of the Orthodox Church are gradually advancing towards the desirable union, must be known to the Greek people in a way distinguishing her from the other friendly American Churches. Thus, both the union of the two Churches and the main ends of the 'Universal Christian Conference for Life and Work,' now meeting at Stockholm, will be greatly advanced.



"Having known from very near the depth of the Christian feelings and the width of mind of the pastors and members of the American Episcopal Church, I have good hopes that my suggestions will find an echo in the hearts of the Rev. Bishops and the elected representatives of the General Convention so as to accept to enlarge their activities by helping me to form the new legion of Christ.

"I will be really happy, dear friend and brother in Christ, the day when either by cable or by letter I will learn the good decision on my program of the General Convention.

"In the meantime I will continue my prayers to the Saviour on behalf of the Episcopal Church and of the United States in general, and, greeting you with love and with the hope of meeting you again,

"I remain

"Sincerely yours,

"Patriarch MELETIOS."

#### A PRAYER FOR GUIDANCE IN CANCER RESEARCH

**O** GOD, who declarest Thy almighty power in showing mercy and pity to all who call upon Thee, and who revealest to men, in each new discovery, a part of Thy truth; Enable with Thy Grace, we pray Thee, the dullness of our blinded sight, and grant a new vision to all those who serve Thee in their search for the cause of Cancer and its cure. Lighten their darkness, O Lord, we beseech Thee, and mercifully direct them into Thy path of knowledge and truth; Grant them the realization that through Thee all things are possible; Pour upon them the abundance of Thy inspiration; and finally lead them to the attainment of victory, that the scourge of Cancer may be ended, and that we, being freed from this burden of fear, may live continually in the love and service of Thine only Son, our Saviour Jesus Christ. Amen.

#### CHRISTIANITY AND YOUTH

**I**T HAS been said that Christianity is a religion originally intended for the young, but that it has been taken over, so to speak, and adapted to the needs and temperaments of the elderly. In the process it has lost something of its original grace, its savour of romance, its spirit of adventure, and something also of its power. We have been reminded that Christ Himself was a young man. His friends were young, and He had a peculiar attraction for the young. Why is it, we are asked, that the Church of today has no appeal of anything like the same strength in that direction? Have we aged our religion?

I feel myself that there is a good deal of truth in all that. We have, of course, to remember that the Christian faith has no exclusive appeal to any age. It would not be true to say that it is intended for one particular age more than for another; each has its own part to play in accepting and expressing the faith. Nevertheless, there does seem to be a great deal of truth in the statement that, as a matter of fact and in practice, religion has been interpreted and, if I may say so, administered by the elderly.

We cannot possibly do without the experience and, to some extent, the control of people of mature years, yet I do believe that somehow we have erred in not taking into the expression and practice of religion the experience, incentives, impulses, and natural temperament of youth. Young people are feeling it, and so are old people. During my experience as a school-master I came quite definitely to the conclusion that if you compare the influences that have worked on boys, the strongest are those which come from each other. I believe the young will always have a tremendous influence upon one another at first. Secondly, youth has its own particular contribution, which we have not appropriated, to be put side by side with other contributions to the power of religious life.

—*Rt. Rev. A. A. David, D.D.*

THE WORLD expects, and rightly, that the Christian should be more gentle, and patient, and generous, than he who does not profess to be a disciple of the Lord Jesus. For the sake of those who take their notion of religion from our lives we need to put up this prayer earnestly, "Cleanse Thou me from secret faults."—*Mark Guy Pearse.*

LET US do good peacefully, or our hurry will lead us into sundry faults. Even repentance is a work that should be carried out peacefully.—*St. Francis de Sales.*

#### A CIVIC CATHEDRAL

**T**HE New York Times, in its issue for September 8th, prints the following editorial relative to the use of the Cathedral of St. John the Divine on Labor Day.

"The use to which the Cathedral of St. John the Divine was put last Sunday afternoon illustrates the sort of service which Bishop Manning has said the Cathedral wished to give in meeting the higher needs of this community, and would give to more people when the mighty structure now planned is completed. To it a great host of 'Labor' went to celebrate their part in 'maintaining the fabric of the world.' And well they might celebrate it, for, as was said in an ancient book of wisdom, 'without these shall not a city be inhabited and men shall not sojourn nor walk up and down therein.' Their invitation to the Cathedral was a recognition of their making possible the very existence of this city, as well as the building of the Cathedral itself. Very different now is the status of laborers from what it was when, even though they maintained the fabric of the world, they were not sought for in the council of the people, were not permitted to 'mount on high' in the assembly. But last Sunday, Labor, in the person of its highest official representative, was in the pulpit, 'declaring instruction and judgment.'

"It was said of such in that same ancient book that all these 'put their trust in their hands,' and that 'in the handiwork of their craft' was their prayer. But the presence of the thousands who filled the Cathedral to overflowing suggests that they, too, have been longing for something which even the skill of their hands cannot bring. And it must be remembered that there are millions who in the subdividing of the process of making cannot have even this satisfaction of recognizing the perfected thing as their own, and can neither utter their prayer through it nor from it have their satisfying answer. They want, as President Green said, a more abundant spiritual life. This assembly was significant, quite apart from what was said by either Bishop Manning or President Green, of a collective desire for something beyond wages or meat or raiment—something which neither capitalist nor union nor federation nor Government can give, something for which the Church universally, as an institution, stands, and something which makes men of differing creeds or no creed willing and ready to come together for such a service.

"It is stated by an authority on medieval culture that it was when the workman held a position of self-respect and of independence, with an assurance of just and certain compensation, that he began to build the great Cathedrals and to find a spiritual elevation through their beauty and ministry. Labor is today in a state of such self-respect and material independence that it has freedom for that more abundant life to which Church and school, art and science, letters and music, all contribute. It is a hopeful sign that such a vast body of representative workmen should now be interested in the maintenance of the spiritual fabric of the world as symbolized in this Cathedral, which some of them are helping to build. It would be fitting that among the saints whose figures are to fill niches or share 'storied windows' there should be remembered the faces and forms of some of these who prayed also in the handiwork of their craft.

"The meeting last Sunday and other like meetings, such as that of the nurses held a few months ago, indicate the vaster ministry of this Cathedral to the higher life of the city."

In a subsequent issue, the Times printed the following letter:

"To the Editor of The New York Times:

"I want to express my appreciation of the editorial 'A Civic Cathedral,' appearing in your issue of September 8th. In a day of social unrest and at a critical period in the relations between capital and labor the service last Sunday afternoon at the Cathedral of St. John the Divine was important and of far-reaching influence. Not since Bishop Manning's inauguration of the campaign for the completion of his Cathedral has the civic value of that great institution been so clearly demonstrated. It remained for your paper, however, to crown the event with that splendid, interpretative editorial, in which are brought out the civic value of the Cathedral not only, but as clearly the spiritual worth of a great newspaper.

"HARRISON ROCKWELL,

"The Little Church Around the Corner,  
"New York, Sept. 9, 1925."

#### THE LOOM OF LIFE

My life is but a weaving  
Between my God and me,  
And I but choose the colors:  
He worketh faithfully.

Full oft He weaveth sorrow;  
And I, in foolish pride,  
Forget He sees the upper,  
And I the under side!

ANONYMOUS.



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

## SUPPLY AND DEMAND

To the Editor of *The Living Church*:

ONE should apologize perhaps for finding fault with such a kindly and favorable review as that given to my book entitled *Who Should Have Wealth, and Other Papers*, appearing in *THE LIVING CHURCH* for August 22. However, the matter is not personal, for the reviewer, in commenting on the statement that the democratic ideal of distribution is based fundamentally on the idea of service and the production of goods for society, says: "That is all right as far as it goes; but, like so many economists, he over-emphasizes production and fails to emphasize consumption, for the supply is eventually determined by the demand."

The answer to the reviewer is that the problem is not quite so simple. Supply is dependent upon demand and demand is likewise dependent upon supply, and it is the equilibrium of supply and demand that works out eventually. Each is cause and effect in turn and both are needed. Demand expands and grows with production and trade. Henry Ford, through mass production, cheapens the price of autos, and increased demand ensues. A large demand enables him to reduce prices still further.

The luxuries of yesterday are the necessities of today. Increased production and a better and wider distribution of wealth create a wider demand among the masses. Effective demand, the power to obtain goods, is linked up with the production of goods and is not possible otherwise. Supply and demand are an economic couple and should not be divorced. The usual statement that supply depends upon demand is at best only a half-truth.

GEORGE MILTON JANES.

Kenyon College, Gambier, Ohio.

## THE NEED OF UNDERSTANDING

To the Editor of *The Living Church*:

BISHOP SPALDING once told of a friendly Mormon ecclesiastic who remarked to him, in relation to some matter in which they were both interested, "We Bishops must stand together."

Congenial souls, in the cloth or elsewhere, find it easy to do that. Yet one cannot help wondering how accurate a knowledge some of our bishops have of the religious beliefs of the average Protestant. It is easy to say of inflammatory articles against Rome and Catholicism generally, of which I have one before me, that they should never have been written. The truth is that the people for whom they are intended swallow them whole, and take them as a matter of course. The average Protestant may be strong for prohibition or for some other worthy cause, but he has no more use for the Catholic Religion than he had thirty (or probably three hundred) years ago. He cannot well believe in it, for he knows little or nothing about it. Let us teach it to him, if he will hear us. It will be time well spent, for he is drifting into agnosticism. Mr. Darrow, not Mr. Bryan, is the logical Protestant.

Bishop Parsons' list of places where our Lord dwells might be made much larger, and might well include nature also. If he will but consent to that addition, he will find himself with a large following among Churchmen who own automobiles. But is that the question?

VICTOR D. CRONK.

September 29.

## JUGGLING WITH WORDS

To the Editor of *The Living Church*:

IN CLOSING an article on the Conference on Life and Work recently held in Sweden, Dr. Lynch, in *Christian Work* for September 26th, speaks of the Conference as "the first universal or ecumenical council of the Church, since Nicea." From this Conference the Roman Catholic Church was conspicuously absent. However much we may long for Church unity, is there any use in juggling with words or in trying to deceive ourselves and others by statements of this nature?

New York City, Sept. 25.

WM. C. STURGIS.

## WOMEN AT THE CONVENTION

To the Editor of *The Living Church*:

YIELDING TO NONE in thankfulness for the objectives and achievements of the Woman's Auxiliary, may I beg its members not to make its work their only interest when they go to the General Convention? The whole Church, its laws, its progress, its problems, has the first claim upon us all. Only too often, women let a sharp division cut off their zeal for the Auxiliary from the other rightful demands of the Church upon their attention.

Still worse, such a division often gives the impression that women alone are trusted with such work as the Auxiliary does. It seems to husbands and sons, often even of devout Auxiliary members, that all forms of such labor are the province of women, chiefly if not solely. Could anything better solve the heavy problems ahead of us than that men who are nearest in daily life to the women of the Auxiliary should come to see themselves as identically responsible with women for the active work of the Kingdom? And do we with sufficient definiteness bend our petitions, corporate and individual, to the point that men come to the help of the Lord against the might?

FANNY MINOR PLUMMER.

## A WEAK ENDING

To the Editor of *The Living Church*:

I WANT TO MAKE a vigorous protest against the use of the final word in the clause "purity of manners" of the otherwise excellent prayer, For our Country. Its use in this place is in flat contradiction to every rule of good English, as well as to the confessed aim of the Commission to avoid unnecessary archaisms. It forms the climax of a strong sentence, and yet it is one of the weakest possible endings that could be chosen. Accented on the penultimate, it is composed of no less than four "liquid" consonants (m,n,n,r,) in a word of only seven letters, and most difficult to pronounce with emphasis. Emerson is said to have remarked that "Episcopalians were saved by taste," but if this word "not understood of the people" is left where it is, future Emersons will say we "are saved by etiquette." It is bad *mores*, if not bad *manners* to leave it where it is. The strong, good, plain English of it is "in purity of life."

(Rev.) WALKER GWYNNE.

## DEAN AVERILL'S SERVICE

To the Editor of *The Living Church*:

IN THE CURRENT issue of your esteemed magazine [October 3d] you state that Dean Averill, of Fond du Lac, has served in every General Convention save one since 1901. As a matter of fact there have been no exceptions, he having attended as deputy from Northern Indiana from 1901 to 1922 inclusive and goes this year for the first time from Fond du Lac. According to your account this would indicate that he had the longest period of continuous service of any clerical deputy in the lower house of the Convention.

Fond du Lac, Wis., Oct. 3.

(Mrs.) E. W. AVERILL.

## A SUGGESTED CHANGE

To the Editor of *The Living Church*:

LET ME SUGGEST that in the prayer For the Unity of God's People, the phrase, "Give us grace seriously to lay to heart," be changed to, "Give all Christians grace seriously to lay to heart." Thus Christian unity, the intent of the prayer, would at once be in the mind of the worshipper, and any merely local consideration would be guarded against.

Essex Fells, N. J.

(Rev.) DAVID N. KIRBY.

## A REQUEST

To the Editor of *The Living Church*:

I AM ATTRACTED to the article written by Mr. D. S. Davidson in the issue of *THE LIVING CHURCH* for September 26th. It is very interesting, but will the writer please state which of the organizations he defends is as old or older than the "Church which is His body"; giving the dates?

September 28.

(Rev.) R. A. FORDE.



## Church Kalendar



### OCTOBER

"LET BUT the Deity of Jesus Christ be granted and everything is explained."—TAYLOR, in *Peter the Apostle*.

11. Eighteenth Sunday after Trinity.
18. Nineteenth Sunday after Trinity. St. Luke, Evangelist.
25. Twentieth Sunday after Trinity.
28. Wednesday. SS. Simon and Jude.
31. Saturday.

### APPOINTMENTS ACCEPTED

FISH, Rev. PAUL ROGERS, curate in Christ Church, Elizabeth, N. J.; to be missionary to State and County Institutions, with the Board of Social Service of the Diocese of New Jersey. His address remains at 637 Pearl St., Elizabeth.

GARNER, Rev. WILLIAM, rector of St. Andrew's Church, Houston, Tex., and Secretary of the Diocese of Texas; to be associate rector of St. David's Church, Austin, Tex., with address at 1006 San Antonio St., to which all mail, either personal or official, should be sent.

HEAGERTY, Rev. WILLIAM B., M.D., lately Superintendent of Indian Missions in the Diocese of Duluth; to be priest in charge of the Church of the Holy Communion, Grand Rapids, and the Church of the Good Shepherd, Coleraine, Minn.

HOLDING, Rev. CHARLES, rector of St. Stephen's Church, Louisville, Ky.; to be rector of Holy Trinity Church, Decatur, Ga.

LONG, Rev. ROBERT J., rector of Holy Trinity Church, International Falls, Minn.; to be rector of St. Paul's Church, Brainerd, and St. John's Church, Aitkin, Minn.

MARTIN, Rev. JADI LEVI, rector of St. Thomas' Church, Reidsville, N. C.; to accept missionary work in the Missionary District of Honolulu, with address at Waimea, Kauai, Hawaii.

PEIFFER, Rev. CHARLES THATCHER, vicar of the Church of St. John Baptist, San Juan, Porto Rico; to be rector of All Saints' Church, St. Thomas, Virgin Islands.

PELLOW, Rev. E. L. B., rector of St. Bartholomew's Church, Baltimore, Md.; to the cure of St. Andrew's Church, Athens, and Epiphany Church, Nelsonville, Ohio, November 1st.

RANDALL, Rev. AARON F.; to be vicar of the Church of the Good Shepherd, Los Angeles, 51st Street and Vermont Ave.

STAUNTON, Rev. JOHN A.; to be priest in charge of St. Michael's Church, Seattle, Wash., with residence at 403 Roy St.

WALTON, Rev. WILLIAM, rector of St. Paul's Church, Brainerd, Minn.; to be rector of St. Helen's Church, Wadena, and Trinity Church, Park Rapids, Minn.

### SUMMER ACTIVITIES

EDGELOW, Rev. OCTAVIUS, and Mrs. Edgelow; returned from a three months' visit to England, and are in residence at St. James' Rectory, Lake Delaware, Delhi, N. Y.

### RESIGNATION

THOMAS, Rev. HENRY BONNELL, student chaplain at Princeton University, on account of ill health. He will be at Ruxton, Md., for the winter.

### NEW ADDRESSES

ANDREWS, Rev. ROBERT W.; at 2 Sonobe Irafune Cho, Tochigi Machi, Japan.

FOXCRIFT, Rev. FRANCIS A.; at No. 72 Gardner St., Boston, 34, Mass.

NIKKEL, Rev. FRANK; from Boonton, N. J., to 175 Ninth Ave., New York, N. Y.

PEATROSS, Rev. L. A.; from 17 Lee Place to 109 Jefferson St., Wellsville, N. Y.

SMITH, Rev. WILLIAM WALTER, M. D.; from 10 East 130th St., to 416 Lafayette St., New York, N. Y.

## ORDINATIONS

### DEACON

SOUTH DAKOTA—In Calvary Cathedral, Sioux Falls, on Sunday, September 27, 1925, the Rev. VALENTINE JUNKER, of the Presbyterian ministry, was made deacon by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota. Dean E. B. Woodruff presented the candidate and preached the sermon.

The Rev. Mr. Junker will be in charge of the work at Madison and Howard.

### PRIESTS

ALBANY—On Monday, September 28, 1925, the Rev. CULVER B. ALFORD, son of the Rev. Charles B. Alford, rector of St. Barnabas' Church, Stottville, was advanced to the priesthood by the Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany. The candidate was presented by his father, the Rev. C. B. Alford, and the sermon was preached by the Rev. B. T. Anderson, O.H.C.

The Rev. Mr. Alford becomes rector of Calvary Church, Cairo, N. Y.

DULUTH—At St. Peter's Church, Cass Lake, the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, ordained to the priesthood the Rev. JULIUS BROWN, an Indian deacon, on Sunday, September 20, 1925. Bishop Bennett also preached the sermon. The candidate was presented by the Rev. J. J. Dixon, rector of St. Bartholomew's Church, Bemidji. The Rev. Dr. Bowdish, Superintendent of Indian Missions in the Diocese, said the Litany. The Rev. Charles T. Wright, an aged Indian priest, and the Rev. Joseph Smith, of the Prince of Peace Mission, Cass Lake, also took part in the service.

The Rev. Mr. Brown will continue his present work at St. Antipas' Church, Redby, and the Church of St. John in the Wilderness, Red Lake.

UTAH—Sunday, September 27, 1925, in St. John's Church, Salt Lake City, the Rev. CHARLES O. BROWN, was advanced to the priesthood by the Rt. Rev. Arthur W. Moulton, Bishop of Utah. The candidate was presented by the Rev. H. E. Henriques. The sermon was by the Bishop. The candidate was vested in the chasuble at the proper time, and the chalice and paten were placed in his hands.

The Rev. Mr. Brown has been assigned to St. Mark's Church, Tonopah, Nevada, as priest in charge.

## DIED

BUTTOLPH—Died in Bangor, Me., October 1, 1925, the Rev. EDWIN KNIGHT BUTTOLPH. The burial office was said in St. John's Church, Bangor, and the interment was in a Bangor cemetery.

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**YOUNG PRIEST WANTED. NOT MORE** than thirty years of age. Opportunity for varied experience in large and well organized parish, both down-town and residential work. Applicant must have good education, attractive personality and capacity for hard work. Applications will be treated confidentially and must state previous experience. Sound Churchman only. Salary Eighteen Hundred Dollars, with furnished rooms, light, and heat. Apply in the first instance. "X"-467, care THE LIVING CHURCH, Milwaukee, Wis.

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**PRIEST DESIRES PARISH OR CURACY.** Address P-464, LIVING CHURCH, Milwaukee, Wis.

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**YOUNG CLERGYMAN, MODERATE** Churchman, desires to succeed rector in good live parish, who contemplates resignation or retirement. Address LIVING CHURCH, Milwaukee, Wis.

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**CATHOLIC CHURCHWOMAN, EXPERIENCED** boarding and high school teacher desires position to teach French, History, German, English. Will go abroad. Box 472, care THE LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN WISHES POSITION AS** secretary or companion to a lady. Would travel. Best references. Address N-465, LIVING CHURCH, Milwaukee, Wis.

**FOR CHURCH WORK IN SCHOOL, PARISH,** or institution by middle-aged Catholic Churchwoman. Can accept small stipend. Address F-471, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER, SPECIALIST.** Wants change. Larger salary. Credentials unsurpassed. Address R. F-455, care of THE LIVING CHURCH, Milwaukee, Wis.

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**ORGAN—IF YOU DESIRE ORGAN FOR** church, school, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

### SISTERS OF THE HOLY NATIVITY

**HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y.** References required.

### RALLY THE MEN AND BOYS for the ANNUAL MEN'S COMMUNION

The First Sunday in Advent  
November 29, 1925

Many thousands of confirmed men and boys will receive Communion in their respective parishes at a concerted time on the First Sunday in Advent. It is a growing custom. The parishes and missions engaging in it last year numbered 606. This is the Eighth Year. Write for information and sample of notification cards to

**BROTHERHOOD OF ST. ANDREW**  
202 S. Nineteenth Street, Philadelphia, Pa.

### NOTICE

The Evangelical Education Society  
of the  
Protestant Episcopal Church  
September 28, 1925

**THE SIXTY-THIRD ANNUAL MEETING OF** the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 15, 1924, in the Board Room of the Platt Building, 180 South Twenty-second Street, Philadelphia, Penna., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. **S. LORD GILBERSON**, General Secretary.

### TRAVEL

**BISHOP SHAYLER, OF NEBRASKA**, reports unusual interest in the Pilgrimage to the Holy Land of which he is spiritual director. This Pilgrimage, it will be recalled, is scheduled to sail from New York April 8th, and will visit all the important holy places in western Palestine. Unusual ecclesiastical privileges will be extended to this group on account of Bishop Shayler's personal friendship with ecclesiastics of the Anglican and Greek Orthodox churches. The tour will be of especial value to clergymen. The suggestion has been made that a very wonderful Easter gift from a church to its minister would be to send him on the Pilgrimage with Bishop Shayler. Many churches can afford to do this and would like to do it. Not only would it be a wonderful token of appreciation but the experience would add immensely to the rector's professional equipment and power. The Church would therefore benefit directly and most inspiringly through such a gift. Vestrymen who

are interested in this suggestion would do well to write to the Treasurer of the **CHURCHMEN'S PILGRIMAGE**, 441 Park Sq. Bldg., Boston, Mass.

### HEALTH RESORT

**S. T. ANDREW'S CONVALESCENT HOSPITAL**, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms, \$10-\$20—Age limit 60.

### BOARDING

#### Atlantic City

**SOUTHLAND**, 111 SOUTH BOSTON AVE. Lovely ocean view, bright rooms, taste unique, managed by **SOUTHERN CHURCHWOMAN**.

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**VINE VILLA**: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address **VINE VILLA**, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

#### New York City

**HOLY CROSS HOUSE**, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the **SISTER IN CHARGE**.

### CATHOLIC PUBLICATIONS

**LOW MASS CEREMONIAL. PLAIN GUIDE** for priest and server. Extensive notes on vestments, altar-linen, vessels, etc. Price fifty cents. **C. P. A. BURNETT**, 300 East Fourth St., New York.

**CATHOLIC WISHING TO RECEIVE CATHOLIC** periodicals regularly communicate with **BERNARD ELIASBERG**, Bishop's University, Lennoxville, Quebec, Canada.

### CHRISTMAS SUGGESTIONS

**AN ARTISTIC VARIETY OF FLORENTINE** Christmas Cards and Calendars. Leaflet. **M. ZARA**, Germantown, Pa.

**FOUR BEAUTIFUL DESIGNS AND A** book-marker. Devotional. Inspiring. \$1.25 per 50, post free, duty payable on delivery. Send two 2 cent stamps for specimens. Excellent for Bazaars. **W. GLASBY**, 12 Edwards Square, London, England.

**SHAKESPEARE, A GOOD CHRISTMAS** gift. **THE GAME**, "A Study of Shakespeare." Endorsed by best authorities. Price 60 cents. **THE SHAKESPEARE CLUB**, Camden, Maine.

### FOR SALE

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**THE WIFE of the Church's rural missionary who works among the 1500 Klamath River Indians in California**, in addition to everything else, bakes bread for the people. They do not get good bread in any other way, so the kind missionary has baking occasionally and when the Indians call at the rectory, as they constantly do for all manner of reasons, they are glad to buy a loaf of bread at cost.

## CHURCH SERVICES

### District of Columbia

**St. Agnes' Church, Washington**  
46 Q Street, N. W.

Sundays 7:00 A.M., Mass for Communions  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M., Choral Evensong.  
Daily Mass at 7:00 A.M. and Thursday at 9:30.  
Friday, Evensong and Intercessions at 8:00.

### Florida

**St. Paul's Church, Key West, Fla.**  
A Church Home for Church People  
Ven. **C. R. D. CRITTENTON, D.D.**, Rector  
7:30 and 11:00 A.M., and 7:45 P.M.

### Louisiana

**St. George's Church, New Orleans**  
4600 St. Charles Avenue  
Rev. **W. E. PHILLIPS**, Rector  
Holy Communion daily at 7 A.M. Morning Prayer at 8:15 A.M. Evensong 5 P.M.  
Sundays Holy Communion 7:30 A.M. Holy Eucharist (Sung) 9 A.M.  
Matins (choral) 11 A.M. Evensong (choral) 5 P.M.

### Church of the Annunciation, New Orleans

South Claiborne Avenue at Jena Street  
Rev. **S. L. VAIL**, Rector  
Sunday Services: 7:30, 11 A.M., 5 P.M.  
Special Preachers at 11 A.M.  
October 4—Bishop Roots  
October 11—Bishop Summer.  
October 18—Bishop Darst.  
October 25—Bishop Moulton.

### Minnesota

**Church of St. John the Evangelist**  
Portland Avenue and Kent Street, St. Paul  
The Rev. **F. D. BUTLER, B.D.**, Rector  
Sunday Services: 8:00, 9:45 and 11:00 A.M., and 4:30 P.M.

### New York

#### Cathedral of All Saints, Albany

**CHAS. C. W. CARVER, B.D.**, Dean  
Sundays 7:30. Sung Eucharist 11. 4 P.M.  
Week-days: 7:30, 9, and 5:30 P.M.

#### Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street  
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.  
(Choral except Mondays and Saturdays)

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
Rev. **H. PERRY SILVER, S.T.D.**, Rector  
Sundays: 8, 10, 11 A.M.; 4 P.M.  
Noonday Services Daily 12:20

**THIS WOULD BE a nice little story for The Spirit of Missions**, but it belongs to *The Missionary Herald*. It suggests an argument which might, however, be used in securing subscriptions. Years ago a missionary who went out to India, left in this country a friend who was not interested in missions at all. The latter, believing that her missionary friend could not possibly live long in that land, and wishing to be informed of her death should it occur, subscribed to the missionary magazine. Through it, the cause of mission work became vital to her.



## INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through the Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.*

## BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morehouse Publishing Co., Milwaukee, Wis.*]

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

*Liberal Christianity.* By William Pierson Merrill, minister of the Brick Presbyterian Church in the City of New York. Price \$1.75.

The Open Court Publishing Co. 122 So. Michigan Ave., Chicago, Ill.

*The Pluralist Philosophies of England and America.* By Jean Wahl, agrégé de Philosophie, docteur ès lettres, professeur au Lycée de Mans. Authorized Translation by Fred Rothwell.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

*Christians of Today.* Twenty-four Problem Lessons for Use with Adolescents. By E. Vera Pemberton, author of *Follow the Christ*, etc. Price \$1.25 net.

Thomas Y. Crowell Company. New York, N. Y.

*Suppose We Play.* A Collection of Indoor and Outdoor Games for Young and Old. By Imogen Clark, author of *Will Shakespeare's Little Lad*. Price \$2 net. Postage extra.

E. P. Dutton & Company. 681 Fifth Ave., New York, N. Y.

*A History of the Pharaohs.* Volume I. The First Eleven Dynasties. By Arthur Weigall, late Inspector-General of Antiquities, Egyptian Government, and Member of the Catalogue Staff of the Cairo Museum. Price \$6.

## PAMPHLETS

Field Department. The National Council. 281 Fourth Ave., New York, N. Y.

*Lay Leadership in the Church: Its Problems and Possibilities.* By Mrs. J. M. Miller, executive secretary of South Dakota. Paper read before the Annual Conference of Diocesan Executive Secretaries, Highland Park, Ill., January, 1925.

T. J. Holmes, 105 W. Monroe St., Chicago, Ill.

*The Back-Ground and Spirit of Our Constitution.* By Thomas J. Holmes.

Sidney C. Tapp. Box 710, Kansas City, Mo.

*Let the Bible, the Earth, and the Sea Answer Charles Darwin and His Disciples.* By Sidney C. Tapp, Ph.B., LL.D.

THE DOCTOR who wants a job that will afford him opportunity for the finest sort of personal service, that will tempt him with all manner of problems that demand investigation, that will develop all the ability that he possesses, that will give him such a degree of public esteem as no doctor in New York ever enjoyed and such a professional reputation as no doctor in the history of the world ever deserved—such a man belongs out in the unoccupied fields of the world as a medical missionary.—*Paul W. Harrison, M. D., of Arabia.*

## Churchmen Gather at New Orleans All Ready for General Convention

### The Presiding Bishop—Other Preachers—Publicity

The Living Church News Bureau  
New Orleans, October 5, 1925

THE SPIRIT OF GENERAL CONVENTION has captivated New Orleans: it is the foremost topic on every one's lips. The southern hospitality for which New Orleans has always been famous is being liberally expended upon visiting bishops, delegates, and visitors. A large number of private cars carry on their windshields the sign of the cross with the legend, "Anybody going our way?" The Church could scarcely have chosen a more beautiful or a more hospitable city for its great triennial congress.

A shadow of disappointment was cast over the Convention visitors yesterday, however, when it was announced that Bishop Bratton, who lies seriously ill at the Presbyterian Hospital here, would be unable to deliver the opening address. Instead of the beloved Bishop of Mississippi Bishop Gailor, President of the National Council, will read Bishop Bratton's address at the opening service Wednesday under the beautiful avenue of oaks at Audubon Park. No finer setting could be obtained for the impressive initial mass meeting than this spot, and it is earnestly to be hoped that inclement weather will not make it necessary to transfer the ceremonies to the Athenaeum.

Apparently most of the bishops and a great many deputies have already arrived. The entire new Bienville Hotel has been taken over by Convention officials, and its lobby has become the general rendezvous for prominent Churchmen all over the world. Here under one roof may be found bishops and missionaries from every continent on earth, with the possible exception of Australia, men whose names are an immense power in Wall Street, clerical and lay deputies from the furthest parts of the United States, from icebound Alaska and from tropical Panama.

## THE PRESIDING BISHOP

The pulpits of the local churches were filled last night by missionary bishops and clergymen of national prominence. The Presiding Bishop, the Most Rev. Dr. Ethelbert Talbot, was the celebrant at the eleven o'clock Eucharist yesterday at Trinity Church. He expressed briefly the delight of the visiting Churchmen at their cordial reception in New Orleans and touched upon the importance of the first election of a Presiding Bishop. This election, together with the choice of a president for the House of Deputies, seems to be the topic of greatest interest just now to "the man in the street." For the latter office, it is understood that the Rev. Drs. Stires, Stewart, and Powell will be placed in nomination. This election will be one of the first acts of the House of Deputies.

## OTHER PREACHERS

Bishop Overs, of Liberia, preached yesterday morning at Christ Church Cathedral and in the evening to the congregation of St. George's Church. "I have passed through eight hundred towns in my district where no missionary had ever been before," the Bishop declared, telling his congregations of conditions in Liberia. "When I first went to Liberia there were

no schools; now there are eighty-one, thirty of which are boarding schools." It is rumored that Bishop Overs' health will not permit him to return to Liberia, and that he will ask the House of Bishops to make some other provision for episcopal oversight for his District.

Bishop La Mothe, of Honolulu, formerly rector of St. Paul's Church, New Orleans, returned to his old pulpit Sunday after an absence of eight years. He preached on the revelation of God through His Son Jesus Christ. Another returning son of New Orleans, the Rev. Douglas Matthews, of Billings, Montana, preached at Trinity Church, taking as his text, *Jesus of Nazareth Passes By*. Other preachers yesterday were Dr. John W. Wood, Executive Secretary of the Foreign Missions Board, who preached at Grace Church on *Japan Reconstructed*; Bishop Roots, who pleaded for the abolition of creedal differences and for the Church unity, at St. Paul's Church, and Bishop Tyler, who told, at St. George's Church, about the Church's work in North Dakota.

## PUBLICITY

The Publicity Department of the Convention has arranged with radio station WSMB for an Episcopal Radio Week. Programs will be broadcast Tuesday, Wednesday, Friday, and Saturday nights at eight o'clock. On the first night Mayor Behrman will introduce Bishops Talbot and Sessums, who will talk about the work that lies before the Convention.

Among the arrivals in New Orleans is Bishop William Montgomery Brown, who, it is understood, will make every legal effort to prevent deposition from the House of Bishops. C. P. MOREHOUSE.

## CHURCH WORK AT YALE

NEW HAVEN, CONN.—According to the best obtainable figures there are at Yale University about 1,000 Church students. There is much work to be done in consequence, and vital work. The Diocese, at its last Convention, increased the appropriation to the Department of Religious Education with a view of engaging a priest to take charge of this work. Such a man has been obtained in the person of the Rev. George A. Trowbridge, who began work among the Church students on September 15th. He will devote his entire time to this work, for which he is eminently qualified. His address will be 68 Wall St., New Haven, Conn.

## REPAIR AGITATORS

NEW YORK, N. Y.—Dr. Theodore Bliss of the Church General Hospital, Wuchang, China, reports:

"The hospital work has gone on uninterruptedly during the recent outburst of misdirected patriotism. The students from the schools with which we have arrangements to treat sick students, come regularly. Even one day, two, who had been speaking against the horrible foreigners until they became voiceless, came in to have their throats treated, so that they might continue! The figures show that, up to June 1st, we have broken last year's records for work done, and there has been no appreciable falling off in the numbers who come."

A WISE MAN never loses anything, if he has himself.—*Montaigne.*



## Aged English Suffragan Passes to Eternal Rest

A Criticism of the C. E. M. S.—  
Liverpool Cathedral Builders—  
Blackfriars' Priory

The Living Church News Bureau  
London, September 18, 1925]

ON WEDNESDAY IN LAST WEEK THERE passed to his eternal rest the Rt. Rev. Robert Jarratt Crosthwaite, D.D., who was Suffragan Bishop of Beverly, in Yorkshire, for thirty-four years. Dr. Crosthwaite, who was in his eighty-eighth year, resigned the bishopric in 1923, and had been in a precarious state of health for about two years. When he resigned he was the senior suffragan bishop in office. He served under four successive Archbishops of York—Thomson, Magee, MacLagan, and the present Archbishop, Dr. Lang. He was appointed Prolocutor of the Lower House of the Northern Convocation in 1908, and in that office, which he held for ten years, his long experience and knowledge of Churchmen of all classes in the North of England proved of the highest value.

The late Bishop was the son of Canon Benjamin Crosthwaite, and was educated at Leeds Grammar School and Trinity College, Cambridge. He was ordained by Archbishop Longley in 1860, and after serving a curacy at North Cave for four years, went to Bishopthorpe as private secretary and domestic chaplain to Archbishop Thomson, who, in 1869, made him vicar of Wawne. There he remained until 1873, when he began his ten years' incumbency at Brayton. He was appointed Archdeacon of York in 1884, an office which he combined later with his episcopal duties. From 1883 to 1885 he was vicar of St. Lawrence, York, and was then appointed to the rectory of Bolton Percy, which he resigned in 1923. He was consecrated Bishop of Beverly in 1889.

Dr. Crosthwaite was held in high esteem in the Diocese of York, and, on his eightieth birthday, was the recipient of many gifts, including an address, from the clergy of the whole Diocese. His able management of the great Diocese of York during other vacancies—caused by the deaths of Archbishops Thomson and Magee, and the resignation of Archbishop MacLagan—is worthy of special mention. The mathematical ability of a Cambridge Wrangler (for such he was) made Bishop Crosthwaite an invaluable "chancellor of the exchequer," as the Archbishop used to call him at the diocesan conference. Above all, his personal kindness, his sound advice, and ready help will cause him to be held in grateful remembrance by very many of the past and present clergy of the Diocese of York.

A CRITICISM OF THE C. E. M. S.

One of the oldest and keenest members of the Church of England Men's Society is the Dean of Chester, the Ven. F. S. M. Bennett. When, therefore, the Dean comes forward in the rôle of critic, there can be no question of his friendly interest. The Dean has just addressed an open letter of criticism to the chairman and council of the Society, accompanied by some practical and constructive proposals. In this letter, the Dean refers to the reconstitution of the Society in 1920 as an overhauling and retooling of its machinery, but still finds that it doesn't "go." The main

point of his letter is to ask the reason why. He suggests by way of answer, the need of the "push" of an instinct, or the "pull" of an ideal.

The founders of the Church of England Men's Society had available the pull of an ideal, and of this, the Dean admits, they made some use. But the ideal they chose was not, in his judgment, definite enough or personal enough to pull with power.

"Indeed," he writes, "I am not sure that they did not rely on a well-considered rule of life being in itself dynamic, and the last quarter of a century has let us psychologically into a good many secrets of human dynamics, and from the fate of sundry societies we have gathered much experience. A rule of life is invaluable to conserve, to unify, and to direct forces already generated, but it never is or can be, in itself, more than mildly dynamic."

In other words, the Dean holds that those who look to a rule of life to be a source of power, do so in vain. He recognizes that for its rule of life the C. E. M. S. is doing all it could expect to do by such means, but, since that does not amount to very much, he sees the society tending to become not much more than a register of male Church workers with no very obvious purpose or unity of its own. What reason, then, is a man already a Church worker to be given to join the Church of England Men's Society? How is the ideal, which must be personal devotion to Jesus Christ, to be made the chief and frank aim of the Society? The Dean suggests a number of ways in which this might be done, and draws particular attention to the need for studying our Lord's life and teaching.

We are naturally apt, he says, to assume familiarity with our Lord's life and teaching in the case of those who are not only baptized and confirmed, but communicants.

"I believe, however, that, if a questionnaire was circulated among our members, it would be found that not one in twenty has ever read through consecutively one of the Gospels, let alone a Life of our Lord, which puts together, as far as may be, the events and teachings, which the four Gospels contain in the shape of biographical memoranda. A Life of our Lord is about the last thing that an English public school would think of including in its syllabus, while today it is not unusual for children to pass through our secondary schools with no consecutive religious teaching at all. Those who are familiar with our elementary schools, while wishing to give full honor to the care often devoted to religious instruction, can hardly fail to see how very few boys are likely, by the time they leave school for work, to have got hold of more than such outstanding events in our Lord's life as are remembered in the great days of our Church Calendar. Those who, after leaving school, go to church regularly on Sundays, hear a great part of the Gospel record, year by year, but in a shape that, for edification, demands more grasp of the whole wonderful life than most possess. It is just this sort of grasp that the C. E. M. S. ought, in my judgment, to make its first aim to secure for all its members. To this end, we ought, I think, to make it either a condition or a first duty of membership to read through, deliberately, attentively, prayerfully, a Life of our Lord."

Finally, the Dean urges a constant reminder of baptismal vows and obligations. Our own generation has, he says, seen a restoration of the Eucharist in the thought

and life of the Church of England for which our grandfathers would hardly have dared to hope. It has not, however, witnessed a corresponding restoration of Holy Baptism to the place in our lives and dynamic thinking as at once the recognized initiation into and unifying bond of the Christian Church, and the consciously realized spring of each individual Christian life. He suggests that very many of the difficulties encircling the Eucharist and many of the difficulties among Church people today are a result of failure to preserve the proportion of the sacraments and to keep in mind their essential and permanent connection for the Christian life.

In appendices to the letter the Dean deals in detail with the sacrament of baptism, and sets out a form of admission to the Society, the burden of which is the public renewal of baptismal vows.

The Bishop of Swansea and Brecon, the chairman of the C. E. M. S., is at present away on holiday, and has therefore not yet replied formally to these criticisms. But there is little doubt that the Dean's letter, written with all possible kindness, and bearing evidence of a keen desire to increase the usefulness of the C. E. M. S., will receive the most earnest consideration.

### LIVERPOOL CATHEDRAL BUILDERS

The honorary treasurers of the Liverpool Cathedral Building Fund have received a check for £1,000, being the first payment on account of the year 1925 from the organization known as the "Cathedral Builders." This organization was started last May (as you will perhaps recall) for the purpose of encouraging systematic giving to the building fund, and is intended mainly for those who are not in a position to make large individual donations. For the benefit of members (many of whom live in distant parts of England, or overseas) an illustrated quarterly bulletin is issued. The first number is just published, and it describes the progress since work was begun again on the site, including reproductions of the architect's latest drawings for the tower and central space.

### BLACKFRIARS PRIORY

Excavations now taking place on a site in Carter Lane, close to Blackfriars Bridge, have brought to light some interesting remains of the ancient monastery or priory church of the Black Friars. From an old plan of the monastery, the remains appear to be a portion of the foundations or walls of the choir. They consist of stones, four of which are segments of the pedestal of a pillar.

Relics of the ancient priory of Black Friars were last discovered in 1900, when in Fleur de Lis Court a demolition of old houses brought to light an arch and a half-arch, measuring fourteen feet in length of the north, and eleven feet of the east wall. So far the finds of 1900 would seem to have been of greater interest than those uncovered recently; but the work is not yet finished, and more may be disclosed.

The Order of Black Friars was founded in 1221 by Hubert de Burgh, who gave the Friars some land in Holborn. The gift was confirmed to the Canons of the Preaching Friars in 1224. Under Henry III the Friars were granted a license to enclose a lane for the enlargement of their Holborn house; in 1278 the Order was granted the site of Castle Baynard, on the river just east of the existing Blackfriars Bridge. A church and cloisters were erected, and gradually extensive buildings grew up around until the whole area from what is



now known as Water Lane on the west to Friar Street on the east, and from the river on the south to Carter Lane on the north was enclosed.

At the dissolution, the establishment was surrendered to Henry the VIII, and the land granted to several persons, while the site of the Priory was given in 1549 by Edward VI to Thomas Cardwine. The special privileges granted to the House continued to be enjoyed by the inhabitants of the precincts long after the site had been cut up into narrow streets and lanes. The *Times* printing office is on the site of the monastery.

#### GLASTONBURY ABBEY

Glastonbury, which has just closed its festival season, is surely, if tradition speaks truly, the spot most deserving of

reverence in all England. Here, as nowhere else in Britain, Christianity has been continuously preached for nearly nineteen hundred years. Here, it is said, Joseph of Aramathea is buried; here St. Patrick was born, and here he died; and here is the burial place of many of the old kings. Fragments of Glastonbury Abbey are singularly impressive. The size of the plan of the main church and the glorious lift of the great arch between nave and choir give an idea of the magnificence of the buildings in the days of the Abbey's greatness. Almost unequalled, also, is the beauty of the Norman work on what remains of St. Joseph's Chapel. The devout pilgrim to this hallowed spot must not omit to climb Weary-all Hill to see the famous Glastonbury Thorn,

GEORGE PARSONS.

bility for the religious education and training of our boys and girls.

"2. By providing for the boys and girls of our Church, systematic instruction in the Bible, the Church Catechism, and the Church's Work, so that they may be trained in a knowledge of those things which a Christian ought to know and believe to his soul's health.

"3. By providing definite courses of study for Young People's and Adult Bible Classes, dealing with such practical problems of Christian living as will give to our young people a vision of the possibilities of service, and show them how they may invest their lives so as to procure the best results.

"4. By seeking to procure an extension of the time devoted to Religious Education by means of organized classes, Trail Ranger and Tuxis groups, Boy Scouts, Brotherhood of St. Andrew, Girls' Auxiliaries, Canadian Girls in Training, Girl Guides, Week-day Church schools, Daily Vacation Church schools, and by providing programs for the same.

"5. By bringing each week to the boys and girls of our Church, through its lesson helps and story papers, good, wholesome reading and such definite teaching as will build them up in the Church's faith.

"6. By bringing to our clergy and Church workers, through its general pamphlet literature, the best methods and plans for carrying on the great task of Religious Education.

"7. By bringing within the reach of those who are at present teaching, and of those who may become teachers, the opportunity of becoming efficient for their work, by means of teacher training classes, as well as through courses of training provided at summer schools.

"8. By providing in several of our theological colleges lecture courses in religious pedagogy, thus helping to keep before those who are to be the educational leaders of our parishes, their educational task, and to give our guidance as to how best to perform it."

A well merited tribute was paid to the splendid work of the editorial secretary, the Rev. D. B. Rogers.

Canon Gould, the general secretary of the M. S. C. C., gave an inspiring address at the opening of its annual meeting, dealing with missionary problems abroad and at home.

The Executive Committee's report dealt fully with the development of the work in China, Japan, and India, and in the Canadian West.

A generous gift of \$10,000 for a hospital for the Eskimos at Aklavik was noted.

#### AN ANNIVERSARY SERVICE

The 170th anniversary of the first Church of England service held in New Brunswick was observed at St. Mark's Church, Mount Whatley, Westmoreland County, Sunday and Monday, August 30th and 31st. The first service had been held at Fort Cumberland, on August 31, 1775, about two months after the fort was captured by the British. The clergyman who officiated at that service was the Rev. Thomas Wood, who also officiated at the first Church of England service in St. John, which took place as an open air gathering at Portland Point a few years later.

St. Mark's Church is near old Fort Cumberland, and on Sunday large congregations attended to observe the anniversary. The preacher was the Ven. A. H. Crowfoot, rector of St. Paul's Church, St. John, who assisted the Rev. A. W. Teed, the rector, in conducting the services in the morning, afternoon, and evening. The afternoon service was for the children of the parish and at it there were five baptized. On Monday evening there was a public meeting.

## The Canadian Church Boards Have their Annual Meeting

### An Anniversary Service

The Living Church News Bureau  
Toronto, September 25, 1925

THE ANNUAL MEETINGS OF THE THREE boards of the Canadian Church, the Missionary Society, the General Board of Religious Education, and the Council for Social Service, together with that of the Executive Council of the General Synod and the House of Bishops took place at St. George's Parish Hall, Ottawa, last week.

The Primate presided at most of the meetings. Those present included the Archbishops of Nova Scotia and Algoma, with bishops, clerical, and lay delegates from all parts of Canada. The city pulpits were occupied by the visitors, a well attended public meeting under the joint auspices of the General Board of Religious Education and the Council for Social Service was held on Tuesday evening when the Bishop of Ontario spoke of the work of the delegation sent to England by the Council for Social Service on British Migration to Canada, and President Moore, of King's College, Halifax, on Religious Education and the work of the General Board of Religious Education, and on Wednesday evening a missionary meeting was held at the Cathedral with addresses by the Rev. D. M. Rose, of Kangra, India, the Rev. H. H. Corey, of the Canadian Mission in Japan, and the Rev. Dr. Westgate, secretary of the Indian and Eskimo Commission of the M. S. C. C.

The bishops and delegates were the guests on Wednesday afternoon at Rideau Hall of their excellencies the Governor General of Canada and Lady Byng of Vimy.

The subject of outstanding interest at the meeting of the Council for Social Service was the report of the delegation sent by the Canadian Church to England last spring on British Migration to Canada. Canon Vernon, in his report as General Secretary, told of the formation in England of the Church of England Council of Empire Settlement and the important work it was undertaking.

The report of the Executive, which dealt comprehensively with all the work of the Council, literature and publicity, child welfare, family life and hygiene, welcome and welfare, was presented by the Chairman, the Bishop of Toronto.

The Bishop of Ontario, on behalf of the delegation to England, which consisted of

himself, Canon Vernon, Messrs. W. G. Styles, and G. B. Woods, presented the delegation's report.

Needed extension to the welcome and welfare work of the Church of England in Canada through the Council for Social Service were stated to be:

1. A Church hostel at Winnipeg, the gateway of the West, similar to the Andrews' Home at Montreal.

2. A Church farm hostel in the Middle West for Saskatchewan and Alberta, to which newcomers might go before being placed out and to which in special circumstances they could return for a short time.

3. One or more thoroughly reliable men of the highest type of character and possessed of intimate knowledge of land values and farming conditions in the West to carry on Church welcome and welfare work, to aid in the placing of settlers and to visit, advise, and encourage them when placed.

The Council voted its hearty thanks to the authorities of the Church in England, approved the suggestions of the delegation and authorized the Executive to carry them out as occasion warrants and funds permit.

The General Board of Religious Education held a helpful meeting and carefully discussed the lesson course. In his report the general secretary, Dr. Hiltz, stated that the task of the G. B. R. E. is to keep a proper educational aim constantly before the 1,600 parishes and missions of the Canadian Church, to provide guidance to the approximate 3,000 clergy, lay readers, and Sunday school superintendents, in setting up and promoting the right kind of parochial educational organization, to make available for the 16,000 teachers and officers of the Sunday school, the training necessary for their task, to supply them with adequate teaching material, and to suggest proper channels of service, so that the teaching may be made effective in the lives of the 180,000 pupils who gather week by week in our Sunday schools, and, by this means, bring to bear upon the 200,000 Church of England families in the Dominion that influence and guidance which will secure the coöperation of the home in the great work of Christian nurture.

Speaking more specifically, the G. B. R. E. is, both directly and also through the Diocesan Board, endeavoring to meet the needs of the Church in this direction:

"1. By helping to arouse the homes of our land to recognition of their responsi-



## New York Cathedral Trustees Inspect Rapidly Rising Walls

### Bishop Graves on China—Plans for the Fall—New York Preachers— General News Notes

The Living Church News Bureau  
New York, October 2, 1925

THE TRUSTEES OF THE CATHEDRAL OF St. John the Divine met on the Feast of St. Michael and All Angels, for the first time since last May. The Bishop of the Diocese conducted the trustees on a tour of inspection of the work in progress on the nave. The walls of the latter have already risen more than thirty feet and, as stated recently, the Stuyvesant Memorial Baptistery is almost completed. Grant Mitchell and Julia Arthur, members of the Actors' Committee, accompanied the party of inspection. They were particularly interested in the bay of the nave to be known as the Actors' Bay, which has been contributed by the members of the acting profession.

In addition to the Memorial Service of the Gold Star Association, held Sunday afternoon, at which the Rev. W. H. Owen was the preacher, there was a memorial Eucharist for the departed men, for the benefit of the Gold Star mothers and other relatives on Tuesday morning in the Cathedral.

#### BISHOP GRAVES ON CHINA

The morning preacher at the Cathedral, Dr. Graves, the Bishop of Shanghai, spoke of conditions in China.

"Americans are moved a great deal by things in China," he said, "which they consider to be a young, struggling republic. But what are the actual conditions? China is ruled by military Governor Generals of small armies, every one of them trying to increase the territory over which he rules in order that his revenue may be greater. It is a terrible state of things, something that is not realized, I think, at all in this country.

"You think of an army as a unit for national defense, something honestly conducted by a body of men in command, who receive a comparatively small salary and to whom their profession is an honor and a duty. But when you talk of the Chinese army, that is quite inapt. Chinese armies exist for the personal profit of the leaders. I have seen people rushing away from their own soldiery.

"What aggravates the situation is the intrusion of Bolshevism from Russia. The Soviet flag flies over Peking and Shanghai, and Communists are at the back of most of the strikes and riots that harass China.

"That looks like a hopeless picture. But any one who goes to China knows that the vast mass of the people have nothing to do with the Government. Yet they are a hardy, industrious, and, on the whole, a kindly people.

"In the face of all this trouble, the missionary work is still going on. You read about missionaries being kidnapped in one place or another. You read of schools closing, and you might think that all the missionary work is brought to a standstill. But, on the whole, the work of the Christian Church is being carried on at the present time.

"What is the cure for the evils in China? After forty-four years' experience in that country, it seems to me that the answer is immensely more simple than people have any idea. What hinders the Chinese people from unification, from being recognized as equals, is not lack of ability—for that they have—it is lack of common truth and common honesty.

"Those people have not learned to say, 'No.' They cannot tell the truth as they ought to tell it, and cannot handle other people's money without putting it into their own pockets. The more you live in China the more you realize that that is the matter.

"The Christian church exists there for the protection and development of Christian character. The character building of the Christian Church is the foundation of the China that is to be."

#### PLANS FOR THE FALL

The Rev. Caleb R. Stetson, D.D., rector of Trinity Church, will be the preacher at Old Trinity on Sunday morning at the Choral Eucharist. Dr. Stetson leaves Sunday afternoon for New Orleans, to attend the General Convention. The preacher Sunday afternoon at Evensong will be the Rev. W. B. Kinkaid, priest-in-charge. Sermons will be preached at Evensong from now until summer. Organ recitals will be given during October on Wednesdays and Fridays from 12:30 to 1 P.M. In addition to the rector and the priest-in-charge, the clergy on the staff of Trinity Church are the Rev. Alfred W. Treen, and the Rev. G. LaPla Smith, the latter for many years rector of St. George's Church, West Philadelphia. The Sisters of St. Margaret are again in residence at Trinity Mission House, 211 Fulton Street, the center of the downtown neighborhood work, religious and social, of Trinity Church, and all Mission House activities are resumed this month, including Evensong and address on Friday evenings at eight in St. Christopher's Chapel.

The preacher at the Choral Eucharist in the Cathedral will be the Rev. Lawrence B. Ridgely, D.D., dean of the Divinity School, Wuchang, China. Daily Morning and Evening Prayer are resumed this week at the Cathedral, in addition to the daily Mass, which continues throughout the year.

Solemn High Mass, with full choir and orchestra, is resumed on Sunday at the Church of St. Mary the Virgin, and Evensong will be followed by Benediction of the Blessed Sacrament. The Low Mass at 8:15 and the Children's Mass at 9 on Sundays is resumed, as well as the third Mass on weekdays at 9:30, and Exposition of the Blessed Sacrament on Saturday afternoons from four to five o'clock.

The rector of St. Mary's, the Rev. J. G. H. Barry, has issued a letter to the parishioners urging them to cooperate, through prayer and active participation, in the intensive campaign which the clergy are planning for the coming winter to deepen the spiritual life of the parish and increase its influence. To this end a card has been issued to the communicants of St. Mary's, suggesting various way of helping in this campaign. The intellectual activities of this movement include four courses of fortnightly lectures, each course to include ten lectures, as follows: 1. The Mystical Christ, Dr. Barry, on alternate Tuesdays, at 8 P.M., beginning November 10th; 2. Religion and Modern Thought, Dr. Delany, alternate Fridays at 8:30, after Benediction, beginning October 30th; 3. Development of the Liturgy, Fr. Pierce, alternate Fridays at 8:30, beginning November 6th; 4. The Christian in Action, Fr. Lascelle, on alternate Thursdays at eight beginning November 5th.

The Rev. Donald B. Aldrich will begin his ministry at the Church of the Ascension next Sunday, when the church will be reopened after three months of cessation of worship. The Holy Eucharist will be celebrated at 9 and 11 A.M. There will be a devotional service of music on Sundays at 4 P.M., after October 4th. The rector will preach his first sermon at the late Eucharist, his subject being The Torch Passed to Us. The Rev. Donald Aldrich, a graduate of the Cambridge Theological School, leaves the staff of the Cathedral of St. Paul, Boston, to succeed the Rev. Percy Stickney Grant, D.D., as rector of the Church of the Ascension.

Choral Evensong is resumed on Sunday afternoons at four in the Church of the Incarnation, as also the noon-day preaching Service, daily except Saturdays. At St. Ignatius' Church, the full autumn and winter schedule is in force, including Low Mass at eight, Children's Sung Mass at 9:30 and High Mass at eleven. Evensong at four is followed by Benediction. At St. Luke's Chapel, Choral Evensong was resumed last month, with popular hymn-singing in the place of a sermon. The preacher at St. Luke's on Sunday morning will be the Rev. Frank Gavin, Th.D., professor of Ecclesiastical History at the General Theological Seminary. Services at 8 and 11 A.M., were resumed at the Church of the Resurrection after the summer's vacation.

#### NEW YORK PREACHERS

The Rev. Milo H. Gates, D.D., vicar of the Chapel of the Intercession, Trinity Parish, preaching on St. Matthew on Sunday morning, said that one of the greatest needs of modern life is the revival of the cultus of the Saints. He expressed the hope that every child should be named after one of the great Saints, whom he should be taught to regard as his patron.

The Rev. H. Adye Prichard, acting Dean of the Cathedral of St. John the Divine, was the preacher at the first of the season's services on Sunday afternoon in the Chapel of St. Paul, Columbia University. His subject was Science and Religion. Science, he maintained, can state and describe facts, but can not explain their inner and deeper meaning. Only religion, which may be described as the intuition of truth, can give us the clue.

#### GENERAL NEWS NOTES

The annual Retreat for Deaconesses was held at St. Faith's House, Cathedral Close, from Tuesday, September 22d to Friday, September 25th. The conductor was the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York. About thirty deaconesses were present. On Friday morning the annual conference was held and business transacted. Deaconesses from many dioceses were gathered together, the foreign field being represented by Deaconess Knapp and Deaconess Newbold from Japan, and Deaconess Phelps from China.

The Sunday school, commonly called "The Cathedral Sunday school," conducted by the staff and students of the New York Training School for Deaconesses for the benefit of children living in the near neighborhood of the Cathedral, will reopen October 11th.

St. Bartholomew's Church, Park Avenue and East 50th Street, is undergoing extensive interior improvements. In addition to the regular Sunday services at 8:30, 11, and 4, a mid-week Eucharist is added on Thursdays at 10 A.M. Mendelsohn's *Elijah*, Part I, will be sung as the evening



anthem. Dr. Norwood preaches morning and afternoon.

At the Church of the Transfiguration the Choral Mass at 11 will be preceded by a procession in honor of the Holy Angels, and there will be a procession also after Evensong and Devotions.

The Church school of Calvary Church was reopened last Sunday morning. The Thursday evening Bible class for young women meets in the rectory at 8 p.m. This

group is studying the life of our Lord with special relation to personal religion and Christ's dealing with individuals. On Wednesdays a service of intercession is held from 12 to 12:30 p.m.

The Rev. William Pitt McCune, Ph.D., announces a course of instructions for the Saints in St. Ignatius' Church, on Friday afternoons at 5:15, after Evensong, beginning October 9th.

THOMAS J. WILLIAMS.

## Pennsylvania University Students Have Clinic in Work of Church

### Film Church at Work—Window for Christ Church—Armenian- Anglican Wedding

The Living Church News Bureau  
Philadelphia, October 2, 1925

THE DIOCESE, FOR SEVERAL YEARS NOW, has been experimenting with an old church for a new purpose. The experiment has really passed into an experience which bids fair to work out into an abiding result. The old church is that of The Transfiguration just off the campus of the University of Pennsylvania. And the new purpose is Church work among the students. The church itself is a small and not very attractive building which, after many vicissitudes as a parish church, came on the hands of the Diocese minus a congregation. Its one merit was its nearness to the campus of the University. It was turned over to the diocesan chaplain among the students, the Rev. John R. Hart. He has turned it into a student church. The students not only make up the congregation but from among them is chosen a vestry, which manages the affairs of the work under the advisory guidance of a committee of Church men and women interested in the work among students. It not only ministers to the students, but trains them by actual practice to serve the Church in its ordinary life and work.

In addition to the regular life of the parish a social service work is maintained and manned largely by the students, who have undertaken to do community work among the poor people of the neighborhood. It is really a clinic in Church work, which is turning out laymen with a working and workable knowledge of the Church in its practical life. The quality of the men who share in the work gives ample evidence that the idea has won the respect and support of the best type of men among the undergraduates. Leaders in the athletic and scholastic life of the University are on the vestry and in charge of its various activities. Among them you find the captain of the base ball and foot ball teams of the University, members of the rowing crews, and members of the editorial board of the *Pennsylvanian*. The vestry is certainly progressive. It has elected a girl from among the "coeds" to its membership! The success of it all is due to the aggressive leadership of Mr. Hart and the enthusiastic support of his advisory committee under the Chairmanship of Mr. W. A. Lippincott. The financial support is in part supplied by the Executive Council of the Diocese which has enough confidence in the usefulness of the work to put it on its overburdened budget for several thousand dollars.

#### FILM CHURCH AT WORK

Various activities and notable persons of the Diocese are about to appear in the "Movies"—without salary however. The Church Club of the Diocese has for some months been preparing a film of The Church At Work in the Diocese. Pictures have been taken of the chief institutions of the Diocese, some of its leading missions, the Executive Council, and the Diocesan Convention. The purpose is, of course, educational. It is expected that the film will be shown all over the Diocese and will give Churchmen in the various parishes some conception of the work that is actually going on. For years they have been supporting it under the name of an apportionment, or a share, or a quota, or a program, names all of them, soon losing their newness and appeal. The people cannot all go to the work and see it, but the picture can bring the work to them and show them that it is more than a name for a thing to which they are asked to give. It is life being answered in its manifold needs and by manifold means. Arrangements have been made to exhibit the picture first at the General Convention during one of the meetings devoted to Social Service. After the Convention, it will be shown at a meeting of the Church Club and then become available for use throughout the Diocese.

#### WINDOW FOR CHRIST CHURCH

The historic edifice of old Christ Church has recently been further beautified by the addition of another stained glass window, given by Mr. T. Broom Belfield in memory of Helen Clarkson Belfield. It makes the sixth of a series of nine windows depicting the history of the Church from our Lord's Commission to the twelve to the founding of the Church in America. The Rev. Dr. Washburn, rector of the church, in dedicating the window, said:

"The Liberty Window represents the Archbishop of Canterbury presenting Magna Carta to the reluctant King John for his signature. Magna Carta marks not only the beginning of political freedom for the common people, but also the freedom of the Church from the power of a foreign ecclesiastic. In one of the first clauses of the famous declaration it is stated that the Church of England shall be free."

There are still three windows needed to complete the series. They will depict some scene from the Reformation Period and the founding of the Church in America. The last window will be in the Sanctuary, to be known as the *Te Deum* Window, and will represent the Great Head of the Church receiving the adoring homage of men and angels.

#### ARMENIAN-ANGLICAN WEDDING

A marriage, unique in setting and beauty, took place the other day in the

Memorial Church of the Advocate, the Rev. John Howard Lever, rector. The bridegroom was an Armenian physician and the bride a member of the parish. The service was a combination of the Armenian and Anglican rites. The Armenian priest, in the colorful vestments of the Eastern Church, was attended by two deacons. The Armenian part of the ceremony, which included the blessing of the bride and groom and the singing of Armenian hymns, was very impressive. The Anglican part of the ceremony was taken by the rector of the parish. The beautiful and stately church, crowded with Armenian and American friends of the bride and groom, made a fine setting for the impressive service.

GILBERT PEMBER.

### ORTHODOX SYNOD THANKS RICHMOND CHURCHES

RICHMOND, VA.—The various parishes of the Church in Richmond held a joint service last April in which they celebrated the 1600th anniversary of the First General Council of the Christian Church held in Nicea. The local Greek congregation participated in this celebration. The congregations met in St. James' and St. Paul's churches with special speakers, who spoke on the history and occasion of the Council. The services were sponsored and directed by the Richmond Clericus with the Rev. J. Haller Gibboney, rector of the Church of the Epiphany, as chairman. It was decided that the collection from both services be sent to the Patriarch of Constantinople as a token of appreciation for the contribution of the Greek mind to Christianity. In appreciation of the offering, the Greek Church has forwarded a synodical letter, a translation of which is:

"Synodical Letter to the Episcopal Churches of Richmond, from the Patriarchal Synod of Constantinople.

"The Rev. J. Haller Gibboney, rector of the Episcopal Church of the Epiphany, Richmond, Virginia, United States of America.

"Reverend:

"Your letter under date of May 20th, to his Holiness the Patriarch of Constantinople, Constantine, which has been forwarded to us by his Holiness from Thessalonica, together with your gift of \$88.21, was read in the assembly of our Holy Synod now in session, with special pleasure.

"The feeling of love, which the Episcopal churches of Richmond undertook to express by your Reverence to the Church according to us, from the occasion of the celebration of the 1600th anniversary of the First Ecumenical Council of Nicea, has moved us deeply.

"We therefore proceed to express to you and to all your people by an official act of the Holy Synod, together with the personal wishes and consent of his Holiness, the Patriarch Constantine, who has resigned his throne and has no longer authority to rule over affairs, the thanks of our Church, for your love expressed in so honorable an act in collecting and sending us the above mentioned gift, for which we are expressing our sincere and appreciative thanks.

"The Lord bless and strengthen the bonds of love between the Christian Churches and Christian peoples, and lead all to the paths of peace and into the way of unity; as your Reverence and the brethren in Christ represented by you also are praying.

"In the Patriarchate of Constantinople, the 9th day of June, 1925.

"The Metropolitan of Caesarea, NICOLAUS,  
Chairman of the Synod."



## Chicago Churchmen Consider Campaign for Church's Program

Junior Assembly President—North-eastern Deanery—General News Items

The Living Church News Bureau  
Chicago, October 3, 1925

**L**AST SPRING THE DIOCESAN LEADERS began to make plans for the Fall Campaign for the Church's Program. One of the first steps was to engage the services of the Rev. R. Bland Mitchell and of Mr. Lewis B. Franklin, of the National Council, for a series of conferences and meetings in October and November. The first of these was a conference of the clergy of the Diocese on Thursday, October 1st, at St. James' Church parish house. The day began with a celebration of the Holy Communion, the rector, Dr. Browne, officiating.

In the morning and afternoon Mr. Mitchell met seventy-five of the clergy, including the bishops, and led a most profitable discussion on the Church's Program and the methods of conducting the Campaign. A very keen interest was shown by the clergy in the proposed reductions of certain items of the Church's Budget because of the large deficit that impends. The suggestion that the support of the National Church should be withdrawn from such important organizations of the Church as The Brotherhood of St. Andrew, the Church Periodical Club, The Church Mission of Help, and the five colleges of the Church, was strongly disapproved of. It was considered most unfortunate that the National Council should think of withholding the appropriations from the colleges which, during the last triennium, amounted to \$10,000 a year for each of them. A vote of the clergy present was almost unanimous in the opinion that the Church should keep up the support of its institutions and organizations.

The evening conference was lead by the Rev. George H. Thomas, who gave a clear outline of the plans and methods of the diocesan campaign. The Rev. E. J. Randall who, more than any other, has arranged and furthered the local program, emphasized the need of individual responsibility and coöperation. Mr. Joseph E. Boyle, the publicity expert and the editor of the diocesan paper, told of the work of his department since he came at the beginning of the year. Besides the printing of the diocesan magazine, the department has had 300 columns in the Chicago papers during the last nine months. Most friendly relations now exist between the Church's agency and the greater number of the city papers, which have been willing to coöperate and to publish items of Church news submitted to them. One most acceptable result has been the correct and fair reports of Church news in the paper.

Miss Mildred Carpenter, who had done remarkable service during her short residence here as secretary of the diocesan branch of the Church Mission of Help, made a strong appeal to the clergy for their interest and support. During the last year the local C.M.S. has aided 130 girls and young women, and its work is recognized and appreciated particularly by the established social agencies and philanthropic institutions of Chicago. These secular agencies feel the lack in their work of the religious impulse which is, of course,

the prime factor of the C.M.S. "Believe in the C.M.S.," said Miss Carpenter in conclusion. "Use it and serve it."

Mr. Franklin will visit the diocese for two weeks, from November 9th to the 22d, to hold conferences with vestries and finance committees.

More than sixty laymen from the diocese met at Taylor Hall, Racine, for a conference led by the Rev. Mr. Mitchell. A special car was provided for the delegation by Mr. B. I. Budd of the North Shore Line to and from Racine. The conference opened on Friday evening, and continued until Sunday noon.

### JUNIOR ASSEMBLY PRESIDENT

Mr. George C. Kubitz, senior warden of All Saints' Church, Ravenswood, and for many years a leader in Brotherhood of St. Andrew work in this Diocese, has been elected president of the Junior Assembly. He is very active in Boy Scout and community work on the North Side.

Mr. Kubitz succeeds Mr. Roger H. Motten, of St. Paul's Church, Kenwood, as junior president. Mr. Motten is also an experienced leader on boys' work and leaves the position of head of the boys' department of Rotary International to become executive secretary of the Woodcraft League of America, with headquarters in New York. He will be associated there with Mr. Ernest Thompson Seton. Mr. C. W. Brickman who was formerly field secretary of the Brotherhood in Chicago, and latterly an instructor at St. Alban's School, Sycamore, has been appointed field secretary of the Brotherhood in the Diocese of New York and began his new work there on September 1st.

### NORTHEASTERN DEANERY

The Fall meeting of the Northeastern Deanery was held at the Church of the Mediator, Morgan Park, on September 17th, beginning with a celebration of the Holy Eucharist, Dean Edwards officiating, assisted by the rector, the Rev. Frank R. Myers. An interesting missionary conference was held in the morning, the speakers being Deaconess Hettie G. Lyon, who spoke of the work done by the City Missions Staff at the Psychopathic Hospital, Dunning, Kankakee, and Elgin, and the Rev. C. A. Cummings, who told of his work in the County Jail. In the afternoon a striking and suggestive paper was read by the Rev. D. A. MacGregor, rector of St. Mark's, Glen Ellyn.

### GENERAL NEWS ITEMS

The October meeting of the diocesan Woman's Auxiliary was held at Roosevelt Hall on October 1st, the Bishop of Springfield, and Mrs. William Johnson, of Portland, Oregon, being the speakers.

An effort is being made at St. Mary's, Park Ridge, the Rev. H. L. Smith, rector, to encourage the old habit of family worship. The closing service of the Church school at eleven o'clock is the opening of the church service and parents sit with their children in permanently assigned seats for this part of both services. The children are dismissed with a hymn after Morning Prayer, and the parents remain for the sermon and offering.

The rector of the Church of Our Saviour, Chicago, the Rev. F. L. Gratiot, reports that more than \$7,000 worth of improvements were made on the church property during the past summer. Nearly

\$2,000 of this was given by two members of the parish who were in a position to know best the urgent needs, and who carefully supervised the total expenditure.

H. B. GWYN,

### CONSECRATION OF DR. WING

CHATTANOOGA, TENN.—Nine bishops, forty other clergymen representing ten dioceses, the entire student body of the DuBose Memorial Training School vested, representatives of numerous civic organizations and of the faculties of the University of the South and the University of Chattanooga, ministers of other religious bodies in the city, led by a choir of over fifty voices from all the parishes in Chattanooga, were in the procession at the consecration of the Rt. Rev. John Durham



THE RT. REV. JOHN DURHAM WING, D.D.

Bishop Coadjutor of Southern Florida, taken immediately after his consecration.

Wing, D.D., to be Bishop Coadjutor of South Florida, on the feast of St. Michael and All Angels, September 29th. The service was in St. Paul's Church, Chattanooga, of which Dr. Wing had been rector since January, 1923, and whose stately architecture lent itself admirably to making this, the first consecration to the Episcopate ever held in the city an occasion long to be remembered. The procession entered by the west door and went up the south aisle, through the ambulatory behind the sanctuary, down the south aisle and up the nave, the first crucifer entering the choir just as the bishops were coming in the west door.

The chief consecrator and celebrant of the Eucharist was the Bishop of South Florida. The co-consecrators were the Bishop of Georgia, who read the Epistle, and the Bishop of Tennessee, who read the Gospel. These are the two dioceses under whom Dr. Wing has spent the past ten years of his ministry; while the presenters were the Bishop of Atlanta and the Bishop Coadjutor of Alabama, in whose jurisdiction his whole earlier ministry was spent. The service was fully choral throughout, under the direction of Blinn Owen, M.M., organist and choirmaster of St. Paul's, including the Litany, which was sung by the Bishop of Kentucky. The sermon was by the Rt. Rev.



James M. Maxon, D.D., Bishop Coadjutor of Tennessee.

The Bishop of Florida read the consents of the Bishops. The Bishop of Porto Rico assisted Bishop Mann in the communion. The attending presbyters to the Bishop elect were the Rev. Cary B. Wilmer, D.D., of the University of the South, and the Rev. Charles T. Warner, of St. Alban's Church, Washington, D. C.

The certificate of evidence of ordination was read by Mr. Bartow Strang, senior warden of St. Paul's; the testimonial of election by Mr. Hilton S. Hampton, of Tampa, Florida; the certificate of compliance with the canons by the Rev. James H. Davet, of Winter Haven, Fla.; and the consents of the standing committees by the Rev. G. Irvine Hiller, president of the standing committee of South Florida. The

### BISHOP FISKE'S TENTH ANNIVERSARY

SYRACUSE, N. Y.—The clergy and laity of the Diocese of Central New York assembled in the city of Syracuse, on Tuesday, September 29th, for the purpose of celebrating the tenth anniversary of the consecration of the Bishop of the Diocese, the Rt. Rev. Charles Fiske, D.D. Being the feast of St. Michael and All Angels, the city parishes took advantage of the fact to offer the Holy Eucharist at an early hour with special thanksgiving for the Bishop's complete recovery of health, and also with intentions for God's richest blessings upon him during the years that lie ahead.

The first corporate service of thanksgiving was held in Trinity Church at

Syracuse, Mr. Frederick M. Boyer, Chancellor of the Diocese, and the Rev. Henry P. Horton, rector of St. John's Church, Ithaca, one of the Bishop's classmates at the General Seminary. The Bishop responded with a very delightful speech, in which he expressed his sincere gratitude for his people's love and devotion and spoke of the aims he had tried to inculcate into the leaders and congregations of his Diocese. The Bishop stated that it was his policy "to show the people of Central New York that ours is a friendly Church."

The cross presented to the Bishop is of very unusual workmanship and was made at Tiffany's studios. It is of Maltese shape, being of a Roman finish, and embossed at the end of each arm with the emblems of the four evangelists. More than \$2,000 over and above the cost of the cross was given by the people and clergy of the Diocese.

After the luncheon the clergy of the Diocese attended a Quiet Hour in St. Paul's Chapel, at which some very helpful meditations were given by Bishop Davies upon the subject of The Brook in the Way, being a devotional study of the Psalter.

The anniversary celebration was brought to an appropriate conclusion with an informal community service which was held in St. Paul's Church at 8 p.m. At this service the music was rendered by the massed choirs of the city churches, who sang a special order of hymns and anthems, all of which had been selected by Bishop Fiske for his consecration to the episcopate. An extensive procession, including all the choirs of the city, each preceded by its own crucifer and color bearer, and followed by the clergy of the Diocese, the officiating bishops, and the visiting dignitaries, was the outstanding feature of this evening's service.

Two addresses were given at this service by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, and the Rev. Murray Bartlett, D.D., President of Hobart College, in which a very marked appreciation was given to the outstanding personality of the Bishop and his unexcelled power as a preacher and teacher of the Faith. At the close of the service Bishop Fiske entered the pulpit and made a very glowing tribute to the loyalty and vigorous missionary spirit of the Ven. Harry Foreman, the archdeacon of the Diocese. The offering at both services was devoted to the diocesan work, and will be used at the Bishop's discretion.



THE RT. REV. CHARLES FISKE, D.D.,  
Bishop of Central New York

Rev. Arthur Howard Noll, LL.D., of Tennessee, was master of ceremonies, and the Ven. James G. Glass, of South Florida, served as deputy registrar.

The music of the Eucharist was Mozart's Mass in C, except the *Gloria in Excelsis*, for which the familiar "Old Chant" was used. The anthem sung during the vesting of the Bishop elect was Caesar Frank's Praise Ye the Lord, and the offertory was Haydn's The Heavens Are Telling.

Bishop Wing's first episcopal act was the confirmation of a class prepared by himself, in St. Paul's Church on Wednesday evening, Bishop Maxon presenting the candidates. He will make his residence in Winter Park, a suburb of Orlando, whither he will move with his family immediately after the close of the General Convention.

CONSIDER THIS: Communicants of the Church make up from one to two per cent of the general population of the country. Among the student population of our colleges and universities, they average ten per cent.

10:45 a.m., when the clergy and laity from every mission in the Diocese came together and united in a festal celebration of the Holy Eucharist. Bishop Fiske was the celebrant, being assisted by the Rt. Rev. Edward Huntington Coley, D.D., the suffragan Bishop of the Diocese, and the Ven. Harry W. Foreman, the archdeacon of the Diocese. The other priests assisting in the Sanctuary were the Rev. A. A. Jaynes, D.D., rural dean of Syracuse, and the Rev. H. H. Hadley, D.D., rector of St. Paul's Church. The special preacher for the occasion was the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, a classmate of Bishop Fiske's.

After this service the clergy and laity went to the Onondaga Hotel, where a luncheon was served and several speeches were delivered in eulogy of the Bishop, and where a very handsome pectoral cross of gold was presented to him as a token of the deep love and appreciation in which he is held by the people of his Diocese and his brethren of the clergy.

Among the speakers at the luncheon were the Hon. John H. Walrath, Mayor of

### CONVENTION HAPPENINGS

NEW ORLEANS—The Philadelphia Divinity School and the theological department of the University of the South will both hold alumni reunion dinners here at six o'clock on October 16th, the former at the Patio Royal, 417 Royal Street, the latter at Kolb's Restaurant, 125 St. Charles Street. The committee in charge of the Philadelphia dinner consists of the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania; the Rev. Dr. Martin Aigner, deputy from Erie, chairman; Dr. Harry P. Nichols, deputy from New York; and the Very Rev. J. D. Cummins, Dean of Christ Church Cathedral, New Orleans. The arrangements were made through the local member, Dean Cummins.

One of the most interesting exhibits during the Convention will be the work of the Girls' Friendly Society of Porto Rico, lovely native embroidery, linens, etc. Mrs. Colmore, the wife of the Bishop of Porto Rico, will have charge of the display,



which will be both for exhibit and for sale.

The American Mission to Lepers has been assigned space in the exhibit hall. It will be interesting to delegates to the Convention to know that Major O. E. Denny, M.D., Medical Officer in charge of U. S. Marine Hospital No. 66, otherwise known as the National Leprosium, at Carville, Louisiana, has issued an invitation through the Very Rev. J. D. Cummins, who has been for several years interested in the work at Carville, to the delegates to the Convention to visit the institution, and arrangements will be made to that effect.

#### DEAN NUTTER INSTALLED

NASHOTAH, Wis.—At the opening of Nashotah House on the Feast of St. Michael and All Angels, September 29th, the Very Rev. E. J. M. Nutter, D.D., was formally installed as Dean of the House by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, and President of the Board of Trustees. Dr. Nutter was elected Dean at the annual meeting of the Board of Trustees last May. A Solemn High Mass followed, with the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, as celebrant, the Rev. C. W. Bothe, as deacon, and the Rev. V. A. Peterson as sub-deacon. Dean Nutter preached the sermon.

In the afternoon, at the meeting of the Board of Trustees, the Rev. M. M. Day was elected Professor of Hebrew and Old Testament Exegesis, and the Rev. W. F. Whitman, of the collegiate department, was elected Associate Professor of Ecclesiastical History.

Nashotah House is filled to capacity. There are twenty-six students in the Seminary and thirty-eight in the collegiate department, making a total of sixty-four, representing fifteen dioceses.

#### PROGRAM OF GIRLS' FRIENDLY SOCIETY

NEW ORLEANS, LA.—Mrs. Robt. S. Coupland, the local chairman of arrangements for the Girls' Friendly Society, has arranged the following program:

Exhibit and Classes, Reo Service Building, 1017 St. Charles Avenue.

Sunday, October 11th, 7:30 A.M., Corporate Communion. Trinity Church.

Wednesday, October 14th, 4 P.M. Reception at the Orleans Club, St. Charles Avenue and Robert Street.

Thursday, October 15th, 8 P.M., Mass Meeting, Work Among Young People. Brotherhood of St. Andrew, Girls' Friendly, and Church Mission of Help, in Trinity Church, Bishop Brent presiding. The speakers will include Mrs. John M. Glenn, of New York, who will speak for the Church Mission of Help; Miss Florence Newbold, who will speak for the Girls' Friendly Society; and Stuart Bryan, who will speak for the Brotherhood of St. Andrew.

Among national leaders of the Society attending the triennial convention will be the president, Miss Frances W. Sibley, of Detroit, Mrs. Alfred L. Aiken, of Worcester, Mass., vice-president at large, Mrs. W. Bertrand Stevens, of Los Angeles, representing the eighth district, Miss Florence Newbold, extension secretary, Miss Mabel E. Stone, secretary of the Field Division, and Mrs. Charles B. Colmore, wife of the Bishop of Porto Rico.

The Girls' Friendly will entertain returned Missionaries at a series of lunch-

eons, the dates of which have not been arranged yet.

#### THE CHURCH IN VIRGINIA

RICHMOND, VA.—The Church of the Ascension, Highland Park, Richmond, the Rev. P. A. Arthur, rector, was consecrated by the Rt. Rev. Wm. Cabell Brown, D.D., Bishop of the Diocese, on Sunday morning, September 27th. The sermon was preached by the Rev. John Scott, rector of Varina Parish, and the Rev. E. L. Woodward, M.D., and the Rev. Wythe L. Kinsolving took part in the Service.

The Church of the Ascension started as a mission of Epiphany Church in 1896. The present Church was erected in 1912 and its consecration marks the successful culmination of the long struggle to pay the heavy debt incurred in its erection. The Rev. Philip A. Arthur has been rector for the past eight years and during that time both the communicant list and the enrolment in the Sunday school have more than doubled.

The corner-stone of the Gravatt Memorial Parish House of Grace and Holy Trinity Church, Richmond, the Rev. W. H. Burkhardt, D.D., rector, was laid on Saturday, September 26th, the service being conducted by the Bishop of the Diocese and the rector of the parish. The address was made by Mr. Lawson H. Cooke, of Richmond. The parish house is being erected at a cost of \$65,000, and is to be a memorial of the late Rev. John J. Gravatt, D.D., for thirty years the rector of Holy Trinity Church, and, at his death, an associate rector of the combined Grace and Holy Trinity Churches.

On Sunday, September 20th, Bishop Brown confirmed a class of five persons at Old St. Peter's Church in New Kent County. This was the first bishop's visitation to St. Peter's in nearly fifteen years, as, owing to the gradual removal of its members, the congregation had become disorganized, and occasional services only were held for a number of years. Services are now being held regularly by Mr. W. R. Stansbury, a lay reader on the diocesan staff.

On the evening of the same day the Bishop confirmed a class of nine colored persons at the Osgood Memorial Church in Richmond. Mr. M. F. Newman, a graduate last summer of the Bishop Payne Divinity School, has been placed in charge by the Bishop and is working under the direction of the Rev. J. L. Taylor, D.D., the rector of St. Philip's Church.

#### ILLNESS OF BISHOP OF LOS ANGELES

LOS ANGELES, CALIF.—The friends of the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, will regret to learn that, on one of his recent visitations, he contracted a heavy cold. On the advice of his physician he went immediately to the diocesan Hospital of the Good Samaritan, Los Angeles, where he is remaining for the present. For several days his conditions caused considerable concern to his associates, but he is recovering with his usual strong resistance and hearty optimism. He will not, however, attempt to attend the General Convention in New Orleans.

BESIDES the usual departments of a diocesan council, the Rhode Island Council includes a Department of Christian Unity. The Rev. Dr. P. F. Sturges 85 Cooke St., Providence, R. I., is chairman.

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### IMPROVEMENTS IN MAINE PARISH

CAMDEN, MAINE.—To St. Thomas' Church, Camden, the Rev. Ralph H. Hayden, rector, two memorials worthy of note have recently been presented and blessed. A litany desk, in memory of Mary Lord Sexton, presented by her husband and children, Mr. George H. Sexton, Miss May Sexton, and Mr. William Lord Sexton, of Philadelphia, was blessed Sunday, July, 12th. The piece was designed and executed under the direction of Zanzinger, Bori, and Medary. The carvings, the pewter inlay, and the polychrome are carried out in the finest of detail in harmony with the old Gothic.

On August 23d the Rev. Spence Burton, S.S.J.E., preached an eulogy, and blessed



MEMORIAL ROOD IN ST. THOMAS' CHURCH, CAMDEN, MAINE

the rood, placed in memory of Miss Natalie Gilbert, of Utica, N. Y. The rood is the gift of her mother, Mrs. Frederick Gilbert, and her brothers, Mr. Morgan Gilbert, Mr. Albert Gilbert, and Mr. Francis Gilbert. It was executed under the direction of Lang, and is a valued and beautiful addition to the church.

Funds are in hand to erect a new parish house and the plans are being drawn by Mr. E. Leander Higgins, of Portland. The completion of this building marks the reconstruction of the entire physical structure of St. Thomas' parish which has been going on under the present rector. A new church edifice, a rectory, and a parish house have been built, and paid for.

Mr. Cyrus Curtis, of Philadelphia, and Mrs. Edward Bok, his daughter, have presented to St. Thomas' Church a tract of land at Lake Megunticook, to be used for work with young people. The land is a valuable addition to the equipment of the parish for its work, and is a most welcome gift.

The congregation of St. Thomas' Church presented the Rev. Mr. Hayden with a new Dodge Sedan, 1926 model, on September 14th. The gift was a complete surprise and much appreciated.

A LAYMAN in the Diocese of Central New York has sent in subscriptions to the diocesan paper for twelve young people, to acquaint them with the work of their diocese.

### MILWAUKEE RECOMMENDS BUDGET

OCONOMOWOC, WIS.—"It is the spirit of this meeting, and our firm conviction, that the present budget for the Church's Program is the minimum that we dare adopt for the future of the Church's work, and it must not be reduced." Such was the resolution unanimously and enthusiastically adopted by the second annual conference of the clergy and vestries of the Diocese of Milwaukee meeting here September 30th as the guests of Zion Church. The message was given to the Rev. E. R. Schmuck, general secretary of the National Council, for transmission to that body and to the General Convention.

Nearly two hundred men were present at the conference, presided over by the

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cluded with a round table discussion of the parish and the Program, led by the Rev. T. R. Harris, of Waukesha. A spirited address on leadership in the Church by Mr. Thomas Q. Dix, of St. Louis, followed the dinner, again arranged by the vestry of Oconomowoc.

#### FORWARD WORK IN NEBRASKA

OMAHA, NEBR.—The Bishop of Nebraska, the Rt. Rev. E. V. Shayler, D.D., laid the corner-stone of the new St. John's Church, Omaha, on Sunday, September 13th, in the presence of all the city clergy, the choirs of five parishes, and a concourse of people.

The new location of St. John's is opposite a large city park and in the midst of a newly upbuilt community. Eleven hundred homes are to be built in a near-by subdivision. St. John's formerly possessed a small structure in a less useful location. It was organized as a mission by the Associate Mission of Omaha years ago but progressed somewhat slowly until the coming of the present vicar, the Rev. E. J. Secker. While still a diocesan mission, the building now in process of construction is a large, well-appointed brick edifice and St. John's will undoubtedly be one of our large city parishes within a few years.

Four years ago Bishop Shayler organized the University Episcopal Church of Lincoln as a special center for University work, and appointed the Rev. L. W. McMillin as priest in charge. This work is for students, and all its affairs are managed by them. There are a student choir, student ushers, student acolytes, student lay readers, a student organist, and student Girls' Friendly Society.

After three years of successful work, the vestry of St. Luke's Parish, which had formerly owned the property, donated it to the Diocese. This has been enlarged during the past summer the better to serve the student body, and has been practically converted into a new building. A large club room, with offices and class rooms, has been provided by a spacious undercroft; a new foundation supports the building, a new roof has been laid, the entire building coated with stucco, new lighting fixtures installed, and the interior walls appropriately decorated.

Bishop Shayler held a service of dedication on Sunday, September 27th, being assisted by the Rev. L. W. McMillin and the Rev. Francis Sherman. A large congregation from the University body, including the Chancellor and many friends, was present.

A choral Eucharist was sung, with the priest in charge as celebrant, the Bishop taking the dedication prayers and preaching the sermon.

During the afternoon of Sunday, September 27th, Bishop Shayler laid the corner-stone of a new church for St. Matthew's Mission, Lincoln, assisted by the Rev. D. H. Dow, rector of Holy Trinity Parish, Lincoln, the Rev. L. W. McMillin of the University Church, Lincoln, the Rev. F. W. Sherman, vicar-elect of St. Matthew's, Lincoln, and the Rev. S. Mills Hayes, formerly rector of Holy Trinity. The choirs of Holy Trinity and the University Church, assisted by four trumpeters, led in the music.

During the last three years there has been a rapid growth in the southeast suburban district of Lincoln. The Bishop and Cathedral Chapter of the Diocese, some two years ago, purchased ground to meet the needs, and the building, a stone-faced,

Gothic structure of the English village church type, is now being erected. It will accommodate about two hundred persons, and is specially designed to serve the people seven days in the week, giving especial attention to work among children and young people. The new mission will be dedicated under the name of St. Matthew, and the Rev. Francis W. Sherman will be the vicar.

All of these projects are diocesan in nature and result from the hearty coöperation of the Cathedral Chapter of the Diocese with the Bishop. These three projects, coming upon the heels of the building of the new Brownell Hall two years ago, constitute a real advance of Church work in the Diocese of Nebraska.

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Members of General Convention and of other bodies meeting in the city, as well as visitors and Church people resident in New Orleans, are invited to call and examine the exhibit.

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### OLD BARN CLUB CONFERENCE

DAYTON, OHIO—The annual conference of the clergy and laity of the Diocese of Southern Ohio was held at the Old Barn Club, Dayton, September 23d to the 27th, and was the most successful ever held. Every clergyman was present with the exception of two who were unavoidably detained. The principal speakers were the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, and the Rev. Elwood Haines, rector of Trinity Church, Bethlehem, Pa. The clergy met for the first three days and the laymen the last three. The discussions centered mainly around the Nation Wide Campaign. Bishop Rogers described his recent visit to Europe, and told the condition of the churches as he found them. Mr. Haines, who was formerly a missionary in Liberia, told of his experiences there and gave an interesting description and discussion of the habits of the people.

At the Sunday morning service, the laymen gave a special offering, which enabled Bishop Reese to employ Miss Virginia Zimmerman, a graduate of St. Faith's House, New York, as an assistant to the Rev. Maurice Clarke, Executive Secretary of Religious Education of this Diocese.

The main result of the Conference was a unanimous decision to hold Preaching Missions in the Diocese during November. The clergy will interchange with each other and no outside help is to be asked for. The missions will be held from November 8th to the 22d.

### NEW YORK CATHEDRAL NAVE FOUNDATION STONE

NEW YORK, N. Y.—The program for the civic and religious ceremony on Monday afternoon, November 9th, to attend the laying of the foundation stone of the nave of the Cathedral of St. John the Divine was announced Sunday night, October 4th. Bishop Manning authorized the announcement before leaving Saturday evening to attend the General Convention.

The speakers will be Gov. Alfred E. Smith, the Hon. Elihu Root, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, the Rev. Dr. S. Parkes Cadman, president of the Federal Council of Churches, and Bishop Manning.

The ceremonies will be held on the Cathedral grounds at the south side of the nave near Amsterdam avenue and 112th street and will begin at 3:30 o'clock. After the brief outdoor service and the addresses, the combined choirs of the Cathedral and Trinity Church will sing a festival *Te Deum* in the Cathedral.

### FOND DU LAC FIELD DEPARTMENT

GREEN BAY, WIS.—The Field Department conference of clergymen, vestrymen, and laymen with the Woman's Auxiliary of the Diocese of Fond du Lac was held at Christ Church, Green Bay, September 28th and 29th, with a total attendance of over 300.

The sudden illness of Bishop Weller prevented his being present, and the opening address was made by the Very Rev. Edward W. Averill, Dean of St. Paul's Cathedral, Fond du Lac. The conference was conducted by the Rev. Elmer G. Schmuck, General Secretary of the National Field Department.

On the first day festal Evensong was sung by the rector of Christ Church, the

Rev. R. S. M. F. McMurray, and the sermon was preached by the Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago. The principal speakers at the dinner, that was held after this service, were the Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, Ill., and Mr. Thomas Q. Dix, of St. Louis, Mo.

The office of the Holy Eucharist was sung the next morning, the Feast of St. Michael and All Angels, at which a corporate communion was made. The conference closed with luncheon, at which Dean Averill, Mrs. Averill, and the Rev. R. W. Mason, chairman of the Field Department of the Diocese, were the speakers.

The Woman's Auxiliary of the Diocese contributed \$25 to the work of the Field Department, and pledged its loyal support. Next year the conference will be held at St. Augustine's Church, Rhineland, Wis.

### A FORTIETH ANNIVERSARY

GREENVILLE, S. C.—The fortieth anniversary of the ordination to the ministry of the Rev. Alexander R. Mitchell was celebrated in St. Andrew's Church, Greenville, September 20th, of which church he is rector. At the morning service the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina, preached the sermon, in which he paid a tribute to Mr. Mitchell's long and faithful ministry.

In the evening the service was at St. James' Church, Greenville, of which Mr. Mitchell is also in charge, and which has recently been erected. The Rt. Rev. K. G. Finlay, D.D., Bishop of the Diocese, was the preacher.

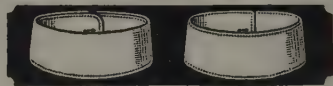
The Rev. Mr. Mitchell has, during the past forty years, been instrumental in erecting six churches, two rectories, and a parochial school. He has been president of the Standing Committee for many years, and a deputy to the General Convention seven times, for twenty-eight years he has been secretary and treasurer of the diocesan Board of Missions.

On the night of the 21st the formal opening of the Long Memorial Parish House of St. Andrew's Parish took place at which were present Bishops Guerry and Finlay, and a large number of members and friends of the congregations of St. Andrew's and St. James' Churches.

### EAST CAROLINA YOUNG PEOPLE

NEW BERN, N. C.—A conference of members of the executive committee of the Young People's Service League, of the Diocese of East Carolina, was held in the parish house of Christ Church, New Bern, on September 18th and 19th. This was called for the purpose of planning for the year's work to be undertaken under the direction of the Rev. J. M. Taylor, recently employed as executive secretary for young people's work. A banquet on the evening of the 18th was presided over by Bishop Darst. The principal speaker was the Rev. J. M. Taylor, who outlined his plan of carrying the campaign of the young people to the clergy, vestries, and mothers and fathers. As a result of the discussion it was decided to issue a diocesan handbook at once, to petition the Executive Council of the Diocese to secure a site for a summer camp, and to draw up such programs as will gain the interest of the young people and put them to work.

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## RETIREMENT OF REV. GEORGE PRESCOTT

BOSTON, MASS.—After more than fifty years of continuous service, the Rev. George J. Prescott will retire as rector of the Church of the Good Shepherd, Boston. Fr. Prescott is the senior of the clergy list of the Diocese, having been ordained to the diaconate in 1872, and to the priesthood in 1873 by Bishop Armitage, of Wisconsin. He had been graduated from Racine College, and Nashotah House previously.

## BISHOP MOSHER PREACHES

SAN FRANCISCO, CALIF.—On Sunday, September 27th, the Rt. Rev. G. F. Mosher, D.D., Bishop of the Philippines, preached at the High Mass at the Church of Advent, San Francisco. A retreat for men was going on during the day. The Bishop pointed out our need of the Living Saviour as our personal friend. In retreat we were listening to Him and seeking Him. He outlined some of the work that the Church is attempting in the Philippines, and mentioned some of the open doors we ought to enter. He showed that the humblest Igorot who has Jesus, has all that we in the Church at home have, and that if we have not Jesus with all our advantages of churches and services, then we are poorer than the Igorots. The giving of the living, personal Saviour to the barbarians and others who have Him not, is the primary object of our Mission in the Philippines. He told of the wonderful transformation that has been wrought among the Igorots as the result of the labors of faithful priests, and he appealed for more priests, and support of prayers and money. A native ministry for the Igorots is in sight, for there are already three aspirants for the priesthood, who will shortly be made candidates.

The Bishop wore cope and mitre, and gave the blessing. After the Mass, he went to the rectory and gave his blessing to the Fathers, the priests of the S.S.J.E., who have charge of the parish. The Bishop expressed his delight with the church and the service, and it made the priests and people of the Church of the Advent most happy to have such an apostolic Father in God among them.

## ITALIANS CELEBRATE FESTIVAL

BRIDGEPORT, CONN.—Pilgrimages, litanies in procession, devotional exercises, athletics, band concerts and fireworks, made up the four day program in honor of Saint Michael the Archangel, arranged by the Italians of Tunxis Hill, Bridgeport.

Over 5,000 persons took part in the celebration which began last Saturday afternoon, and ended on Tuesday evening with Evensong and Adoration.

In traditional Italian style, the feast opened Saturday when the six foot statue of Saint Michael, borne on the shoulders of eight men of the Confraternity of Saint Michael, was carried from the church through the streets of the parish to the "Cradle." The "Cradle" is the partitioned portion of a cellar in the house of one of the members of the Church. Here, four years ago, services were held by the founder and pastor of the mission, the Rev. Joseph A. Racioppi, until the beautiful stone church was built, a year later, crowning the Italian settlement on Tunxis Hill like a mediaeval church in a hill town of Southern Italy.

The statue was preceded by a band of thirty pieces, twenty acolytes, and nine

priests in copes. It was followed by hundreds of devotional men, women, and children. Now and then the procession halted to permit the faithful to make their thank offerings for blessings received during the past year, a quarter, or a dollar, or a candle, or a piece of lace, or a gold necklace. At the "Cradle" prayers were offered and an address made by the Rev. Paolo Vasquez, of St. Paul's Italian Church, Hartford.

At the Sunday evening concert the pastor seized the opportunity to review the history and work of the parish, and told of the courage and sacrifices of the members of the parish. He also reminded those present that no individual group, or organization, could frustrate the life and work of Saint Michael because of the conviction of all those connected with the Church that it was a work commanded by God.

Saint Michael's Italian Mission is a demonstration of what our Church can do among the foreign-born when, laying aside all timidity, she acts daringly on the faith of her Catholic heritage.

## HOBART COLLEGE OPENING

GENEVA, N. Y.—Hobart College has opened its 104th year with a student enrollment fully up to its capacity of 250, and 100 new men, more than last year. The Hobart faculty is now teaching 400 students, including 150 women in William Smith College.

The Rev. Murray Bartlett, D.D., president of the college, announced, at the formal opening held in St. John's Chapel on Saturday, September 19th, that the Holy Communion would be celebrated every morning at half past seven o'clock and that, at 9:45 every morning, the regular chapel services would take place, at which all students would be required to be present. Dr. Bartlett, the Rev. J. B. Hubbs, chaplain of the college, and others will deliver brief talks on topics religious, or allied to college life. An important feature of Sunday evening chapel this year will be a series of sermons by President Bartlett, the purpose of which will be to help the students coördinate their religious beliefs with that they are learning in college. There will also be sermons by prominent visiting clergymen, and Bishop Brent, Hobart's Chancellor, will make a visitation.

Hobart and William Smith have now reached their maximum development with the funds available. Dr. Bartlett said today. Not more than 400 students can be properly educated with the faculty and equipment made possible by the present resources, he explained, and the present limit cannot be increased without a corresponding increase in the endowment or in annual grants to the college.

The Department of Philosophy and Psychology has been expanded this year to meet the increased demand for instruction along these lines. Forrest L. Dimmick, Ph.D., has come to Hobart as Assistant Professor of Experimental Psychology and Research Associate. He has been teaching for the last four years at the University of Michigan. Miss Helen M. Bateman has also returned after a year's graduate study to teach in this department.

Other additions to the faculty are Charles T. Harrison, M.A., Harvard, instructor in English and Antonio L. Mezzacappa, M.A., Harvard, instructor in Italian and Spanish. Ralph H. Bullard, Professor of Chemistry, is back with a

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Ph.D., from Brown University, while Guy H. Rutter, instructor in English, has taken a year's leave of absence to study for his Ph.D.

Most prominent of the summer's improvements, is the redecorated auditorium in Bishop Coxé Memorial Hall, the Administration Building. Not only has the color scheme been changed to buff and cream and new lighting installed, but the portraits of Hobart founders and benefactors have been rearranged. The stage is now flanked by Bishop Hobart, the founder of the college, and the Rev. Benjamin Hale, its great President. Mrs. Bartlett planned the improvement.

Under direction of Messrs. Herendeen and De Zeng of the trustees, new concrete roadways have been laid, new stands erected on Boswell Field, a new roof placed on the Coxé Hall tower, a good deal of new furniture provided for dormitories, and fresh paint applied generally.

### DEDICATION OF NEVE HALL

CHARLOTTESVILLE, VA.—Neve Hall, the newly-erected community center of the work in the Ragged Mountain district of the Archdeaconry of the Blue Ridge, of the Diocese of Virginia, was formally dedicated September 29th, afternoon, the service being conducted by the Rt. Rev. William Cabell Brown, D. D., Bishop of the Diocese. The Ven. Frederick W. Neve, D.D., in whose honor the house is named, the Rev. Noble C. Powell, rector of St. Paul's Church, University of Virginia, Miss Marcelyn E. Buxton, and interested patrons of the work from many distant points were present at the dedication.

The growing need of a residence for the workers and of a parish house for community assemblies and facilities for clinics, lectures, amusements, and social gatherings in furtherance of the religious work in the mountain section brought about a movement several years ago to provide a suitable community house. The hall is located at a nearly central position in the region served and is on a commanding eminence overlooking the highway to Red Hill and Covesville, and also the main line of the Southern Railway, some three miles from Red Hill station.

Neve Hall comprises a residence for the minister in charge, the Rev. R. W. Hibbert, and his family, and is constructed of native rock found on the beautiful site. It is of two stories and basement, and contains study, living, and dining rooms, kitchen, and store-room on the first floor. There is a community hall in the east wing, sixty by twenty-six feet, which will afford ample space for all religious and social activities for the people of that region.

### ON THE DEATH OF DR. BOONE

LOS ANGELES, CALIF.—At a gathering of the clergy of the Convocation of Los Angeles, recently, the following letter was read to Mrs. H. W. Boone, the widow of the late Dr. H. W. Boone, pioneer medical missionary of the Church in China, whose death occurred September 20th. Dr. Boone organized the entire medical work of the Church in China, and was a figure of prominence to the whole American Church in its missionary work.

"My dear Mrs. Boone:

"It has come to the knowledge of the group of clergy of the Diocese of Los Angeles, gathered at St. John's Rectory, that Doctor H. W. Boone has passed into the Paradise of God. Knowing of the wonderful work done by Dr. Boone during

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his lifetime in the mission work of the Church in China, where he ministered to the bodies of men in that far-off land, and showed forth that true Christian character that drew men into the Church, we desired to make record of the loss that must be felt at his departure hence, and to express to Mrs. Boone our deepest sympathy in her bereavement.

"His soul we would commend in prayer to the safe keeping of our Heavenly Father."

The letter was signed by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Co-adjutor of the Diocese, and by all of the clergymen present.

#### DEATH OF REV. E. K. BUTTOLPH

BANGOR, ME.—The Rev. Edwin Knight Buttolph, a retired priest of the Diocese of Michigan, died at his home in Bangor, Thursday, October 1st. The funeral service was said in St. John's Church, Bangor, October 3d, the interment being in a Bangor cemetery.

The Rev. Mr. Buttolph was born in Cleveland, Ohio, September 15, 1859. He was a graduate of Hobart College and went thence, in 1881, to St. John's College, Shanghai, China, to be Professor of Natural Science. While in China he was also Chemist to the Chinese Government. From 1884 to 1887 he was professor of Chemistry in Hobart College, and, from 1887 to 1916, of Engineering and Metallurgy.

In 1916 the Rev. Mr. Buttolph was ordained to the diaconate by the Rt. Rev. C. D. Williams, D.D., who also raised him to the priesthood the next year. He was in charge of St. Paul's Church, Greenfield, Mich. for two years, and rector of Grace Church, Mt. Clemens, Mich., from 1918 to 1922.

#### CONDITIONS IN INLAND CHINA

BOSTON, MASS.—Describing a journey in inland China, a missionary writes, in the parish paper of Trinity Church, Boston: "They went first to Sinan, the farthest outstation in the diocese, five days overland from Ichang. (Ichang itself is a thousand miles up the Yangtse.) Sinan is in the mountains and a very beautiful country, but the beauty is somewhat spoiled just now by the prevalence of opium. Not a mile of their journey but opium fields were passed, three-fifths of the land being given over to the cultivation of the opium poppy under compulsion of the military, who tax it to support the worse-than-useless soldiers who encumber the land and terrify the people. It is, as the Bishop says, a vicious circle, and I hope the Church at home is praying hard about it, for nothing less than the miracle of prayer can save China. Young and old use opium now, quite openly, everywhere, and pounds pass through this city every day. It is all very sad, and only faith in God keeps one from despairing of the situation."

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VOL. VIII MAY, 1925 No. I

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.....Cyril Hudson  
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Working Man in the Days of Jesus  
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October, 1925 Vol. XVIII, No. 2  
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## NEWS IN BRIEF

ATLANTA—The Diocese is looking forward to the coming of the Rev. Chas. Clingman, rector of the Church of the Advent, Birmingham, Ala., as representative of the National Council to hold parish conferences on the Church's Mission in November. The Field Department is also making a more strenuous effort to have a more efficient period of preparation over the Diocese than heretofore.—The Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, it is announced, will hold a Prayer Book Mission at Christ Church, Macon, November 15th to the 22d. The rector of this parish, the Rev. Oliver J. Hart, spent a part of his summer's vacation on active duty as chaplain of the 452d Field Artillery at Fort Bragg, N. C.—The Y. P. S. L. of St. John's Church, College Park, has been on the active list all summer, with the result that they have paid for two motion picture machines and other equipment. They now plan to assist the parish in meeting its diocesan assessments and installing a new organ.—St. Philip's Cathedral, Atlanta, has added a Junior chapter of the Brotherhood of St. Andrew to its list of organizations. Representatives of this chapter meet with the senior chapter at its meetings, and the young people, in this way, are showing an increasing interest in the parish's activities.—Two recent memorials added to St. George's Church, Griffin, are a pair of brass eucharistic lights, given by Mrs. Marcus Carson, formerly of Griffin, but now of Miami, and an oak credence table, together with two small brass candlesticks, a memorial to Mrs. Mary E. Gill.—The Rev. Charles Holding, of the Diocese of Kentucky, has accepted the rectorship of Holy Trinity Church, Decatur, Ga. He moved with his family to Decatur the first week in October.—The Rev. J. A. Sewell, D.D., Protestant chaplain at the Federal Prison, Atlanta, was taken ill during the summer and, during his absence from duty, Mr. A. H. Thomas, the diocesan representative at the Institution and teacher of the Church's Bible Class, acted as chaplain.—Notice having been received from the civil authorities that they had condemned St. John's Church, Norcross, the Executive Secretary held an auction of the building on September 19th, receiving \$26 for the structure. The building had not been used for many years and was in a most dangerous state of repair. The Diocese is holding the lot, which is well-located in the community. This is the first time a church has been sold at auction in the history of the Diocese, but, in this case, it proved the most profitable way of removing a condemned building, which is beyond all chance of repair.

CONNECTICUT—Bishop Brewster has appointed Mr. S. Fred Strong, of New Haven, to be treasurer of the Diocese until the next Convention in May. Mr. Strong will take the place of Mr. John Hall Sage, who died last August. Mr. Sage had been Diocesan Treasurer for forty years.

DULUTH—Mr. Leslie William Hallett, a candidate for the ministry, has been placed in charge of Holy Trinity Church, International Falls, by Bishop Bennett.—Extensive improvements to St. Stephen's Church, Paynesville, have recently been completed. The church has been enlarged, the interior redecorated, and the exterior stuccoed. The interior of St. John's Church, St. Cloud, has been redecorated. At St. Paul's Church, Duluth, the furnaces have been improved at a cost of \$1,500.

EAST CAROLINA—The Rev. W. R. Noe, executive secretary of the Diocese of East Carolina, has completed three successful Preaching Missions at St. Stephen's Church, Red Springs, St. Matthew's Church, Yeatesville; and the Church of the Holy Innocents, Seven Springs.—The Rev. C. O. Pardo, who, as chairman of the diocesan commission on evangelism, is greatly interested in the subject, has been invited to hold a number of Preaching Missions this fall. He has just completed one at St. Saviour's Church, Raleigh, and is to hold another in October at St. David's Church, Creswell.

LOS ANGELES—Serious difficulties in regard to the building of the new \$200,000 edifice for St. James' Church, Los Angeles, were dissolved late in September when the City Council, on a reconsideration, voted permission to the parish to ignore the set back line on the side of the property which would have prevented the erection of the church.—The Executive Council of the Diocese has asked the Rev. David R. Covell, executive secretary for Religious Education and Social Service, to devote all of September, October, and November to the promotion of the General Church Program.—The vestry of St. Luke's Church, Monrovia, have left a \$42,000 contract for the erection of the first unit of their new church. This unit will include the nave and the lower portion of a

massive tower. The architect, Carleton Monroe Winslow, of Los Angeles, has created a very attractive Spanish design. Major credit for the new church is due the Rev. Geo. E. Swan, who has just completed four years as rector.—St. James' Church, South Pasadena, observed the seventh anniversary of the rectorship of the Rev. C. Rankin Barnes, on September 27th. Bishop Stevens attended the principal service of the day and spoke briefly. The offering for the day went toward the rebuilding of Trinity Church, Santa Barbara.—The new chapel of St. Francis-by-the-Sea, Laguna Beach, is now surmounted by a massive, electrically-illuminated cross, which is visible over the town and far out on the Pacific ocean. The chapel has been filled at every service held since its completion in June.—With the resumption of fall shipping, attendance at the Seamen's Church institute, San Pedro, is again averaging over 10,000 men a month. The Rev. Harold H. Kelley, superintendent, is rejoicing in the recent completion of the Institute plant.—The Los Angeles Assembly of the Brotherhood of St. Andrew was held at the Institute on September 19th. A two hour boat trip, as guests of the Harbor Department of the City of Los Angeles, was a prominent feature. St. Paul's Church, Pomona, plans to celebrate its golden jubilee next year with the acquisition of a new and adequate church site. This effort is being led by the Rev. Stephen C. Clark, Jr., rector.—The September meeting of the Diocesan Men's Club was held on the 23d, at the Central Y. M. C. A., Los Angeles. The speaker was Mr. George Gleason, one of the American delegates to the Institute of Pacific Relations, recently held at Honolulu.—In most parishes of the Diocese Corporate Communion for the Woman's Auxiliary were held on the morning of October 8th, the day of the presentation of the United Thank Offering in New Orleans.

OLYMPIA—The Rev. J. F. Prichard, who resigned as rector of the Church of the Epiphany, Chehalis, in order to retire, has now been again elected rector of the parish and has accepted. He is now at work in the field.

PITTSBURGH—The seventy-second anniversary of the opening of Grace Church, Mt. Washington, Pittsburgh, and the annual harvest home festival of the congregation were celebrated Sunday, September 27th, with the Rev. William Porkess, D.D., a former rector, and the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, as special preachers. The upper part of this church was burnt off early on Easter morning, 1923, and the congregation has been using the roofed-over basement. A building program will be undertaken next spring.

PORTO RICO—The Rev. Charles T. Pfeiffer, vicar of the Church of St. John Baptist, San Juan, Porto Rico, and secretary of the Convocation of the District, has been elected rector of All Saints' Church, St. Thomas, Virgin Islands, in succession to the Rev. George A. Thomas, resigned. All Saints' Church is the largest parish in the District, having nearly 1,500 communicants. The interior of the church has been greatly improved and beautified during the rectorship of the Rev. Fr. Griffiths. The services are well attended on week days as well as on the Lord's Day.

SOUTHERN OHIO—St. Matthew's Church, Madison Township, recently held a home coming celebration at which two hundred persons were present. This is the smallest church in the Diocese, and the attendance was remarkable.—Trinity Church, Newark, the Rev. L. P. Franklin, rector, was closed during the summer for repairs and redecorating. Several new stops were added to the organ, including the harp and chimes. The total cost of the improvement was \$5,000.—The Church of the Holy Spirit, Columbus, the Rev. F. C. F. Randolph, rector, has just received a gift of a beautiful pair of brass vases from Mrs. John V. Preston, in memory of her husband.—A vested choir was introduced for the first time in the Church of the Epiphany, Nelsonville, on Sunday, September 27th. A beautiful brass processional cross was presented to the Church by Archdeacon Dodson.

SOUTHWESTERN VIRGINIA—The newly repaired Church of the Ascension, Amherst, was restored to use at the time of the visitation of the Bishop of the Diocese on Sunday, September 20th. Bishop Jett, at this time, blessed the new chancel, in which, in the early future, a number of memorials will be placed. At Christ Mission, near Amherst, where the Bishop went in the afternoon, a number of persons were baptized by immersion, and nineteen were confirmed.

TEXAS—St. David's Church, Austin, has recently acquired a fine hospital and equipment, which it is intended soon to enlarge and make more efficient. St. David's has also entered into an ambitious program of social service and has already achieved splendid progress in a full

program of parochial activity. The Rev. Mr. Garner, recently associated with the rector, the Rev. L. Valentine Lee, has had a wide experience in missionary and social service in the Church, and was, until September 1st, rector of St. Andrew's Church, Houston.

UTAH—Under the leadership of the Rev. A. L. Wood, a branch of the Young People's Fellowship has been organized in Salt Lake City, with a large membership and much interest among the young people of the parishes and missions. A monthly bulletin, *Snap Shots*, is published for this work.—A group of prospective leaders for the Girls' Friendly Society was addressed by Miss Florence Newbold, Field Secretary, recently at Rowland Hall. Miss Newbold also addressed the local council of the society.—Rowland Hall has opened the new school year, with a maximum enrollment in the boarding department, and an increased registration of day pupils. A school of music has been established at the Hall, with a separate building and six teachers.

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LAWRENCEVILLE, VA.—One of the industrial schools of the American Church Institute for Negroes, St. Paul's, at Lawrenceville, had students, during the past year, from twenty-six states and Cuba, Haiti, Porto Rico, and Africa. The total enrollment was over six hundred.  
It is interesting that Hampton, Tuskegee, and St. Paul's have the same number of students studying masonry, twenty-five, twenty-seven, and twenty-five, respectively.

An editorial in the Richmond *News-Leader* recently said:  
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